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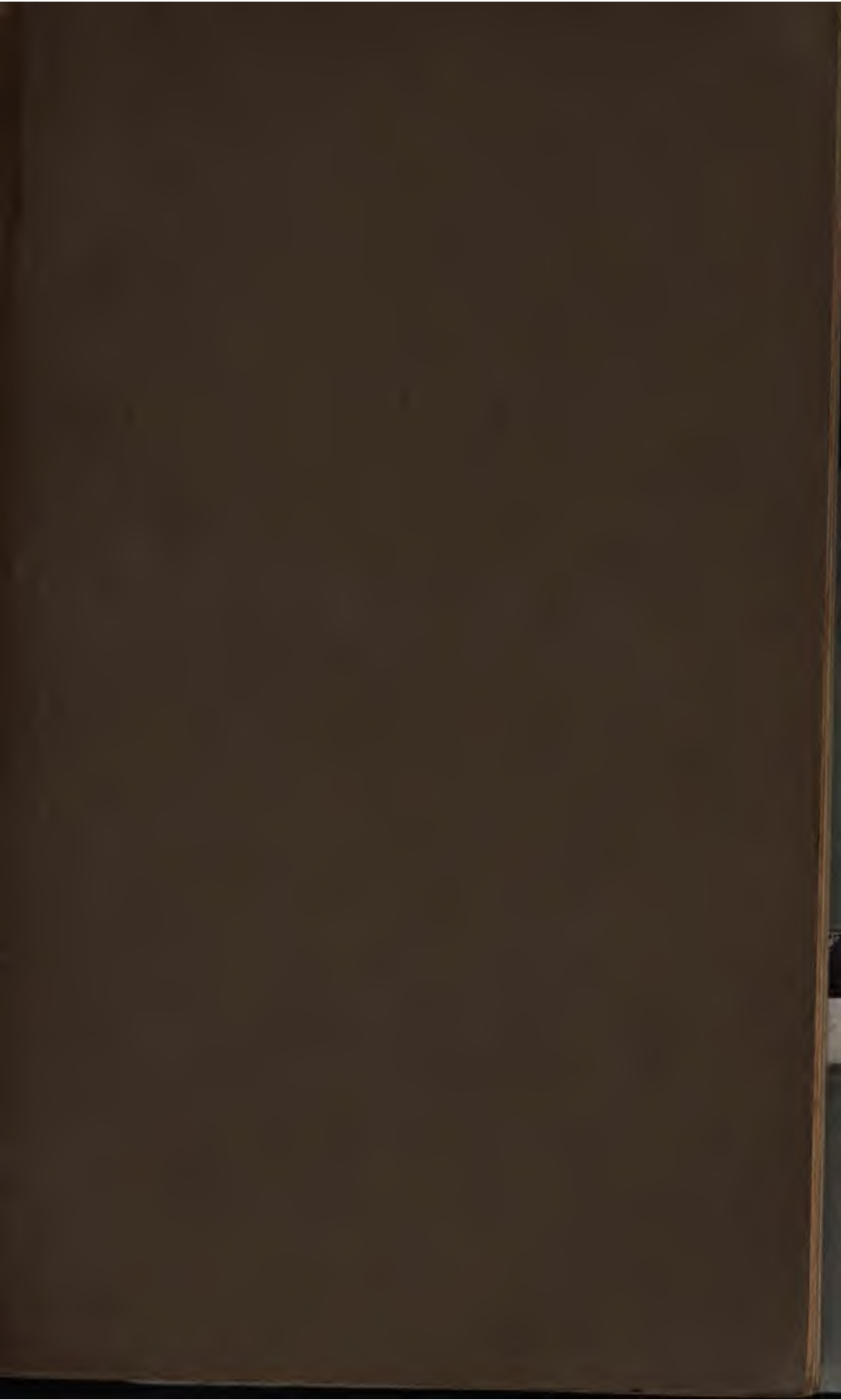
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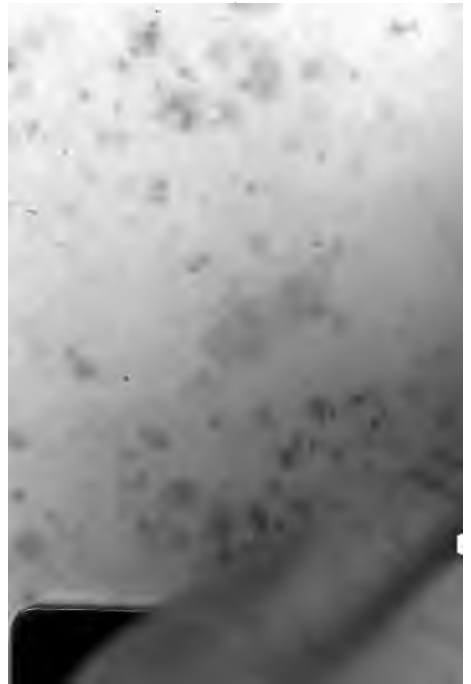
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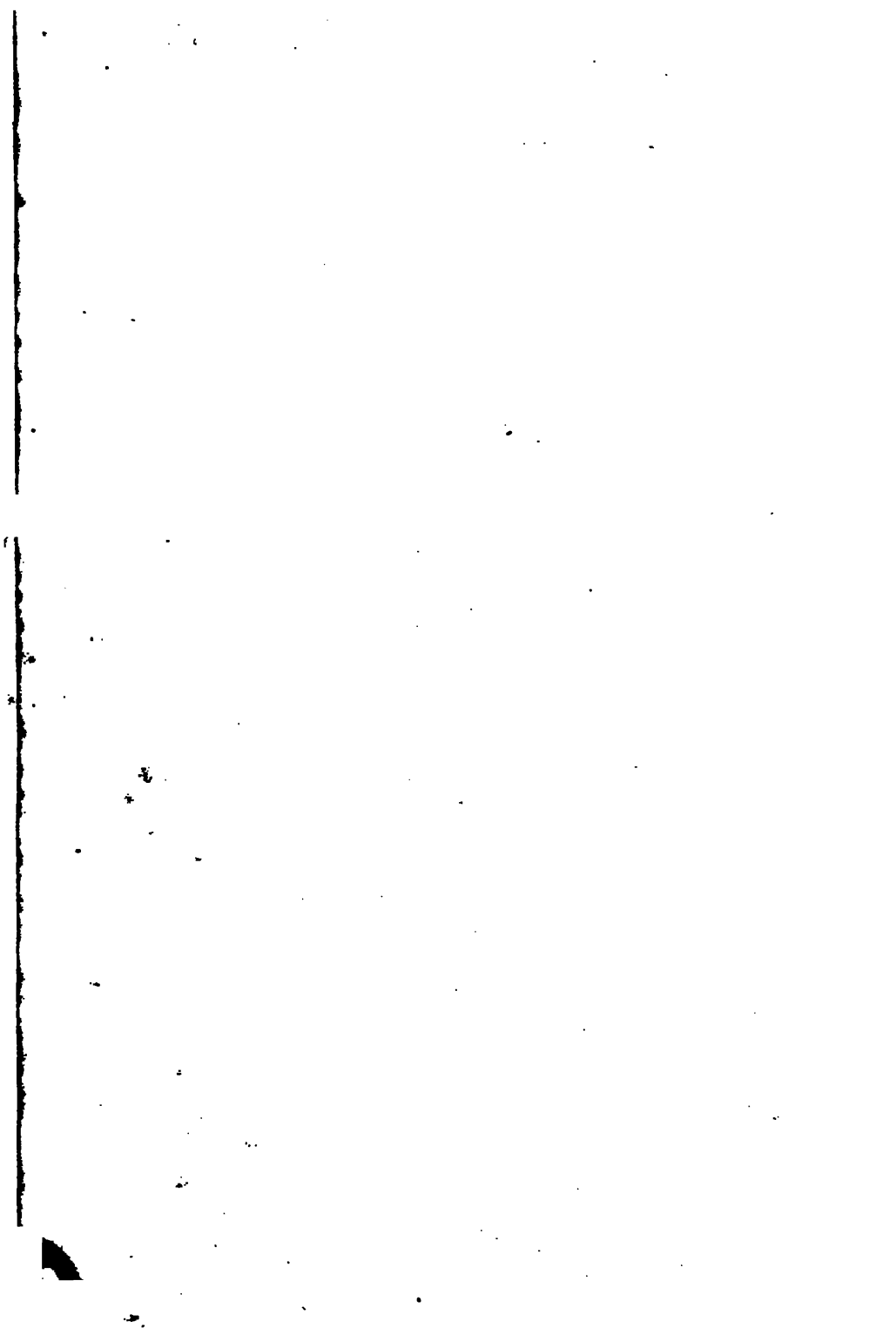




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# THEOLOGICAL DEFENCE

FOR THE

RIGHT REV. ALEXANDER PENROSE FORBES, D.C.L.,

BISHOP OF BRECHIN,

ON A PRESENTMENT

BY THE

REV. W. HENDERSON, AND OTHERS,

ON CERTAIN POINTS CONCERNING THE DOCTRINE OF THE

HOLY EUCHARIST.

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## P R E F A C E.

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I HAVE here omitted those portions of my Defence, which were not properly of a theological character. I had prepared some remarks, which I read in Court, on the degree of moral weight, as distinct from legal competency, which belonged to the Presentment in regard to the antecedents of the Accusers ; and some other remarks, which I was not allowed to read, on the difficulties which, as it appeared to me, the previous extra-judicial conduct of the Bishops placed in the way of their judicial duties in this cause. I made no formal challenge of any of the Judges, because I had previously expressed my readiness to have the doctrinal question formally tried. Now, not wishing to cumber the subject with any personal matters, but to leave it simply on its own theological basis, I have, for the present, withheld the passages referred to.



The reader may depend upon the accuracy of the quotations from the Fathers, for they are mainly taken from the exhaustive work upon the Real Presence, by the learned Regius Professor of Hebrew in the University of Oxford.

Some Appendices are added, to supply certain matters, which in the hurry of the preparation of the Defence were omitted.

*Unto the Right Reverend the Primus, and the other Members  
of the College of Bishops of the Episcopal Church in  
Scotland :*

WHEREAS it appertains to the Office of a Bishop admitted to Government in the Church of CHRIST by the Order of the Consecration of Bishops used in the United Church of England and Ireland, which Order of Consecration, has, by Canon VIII., been adopted and is used by the Episcopal Church in Scotland, "to instruct the people committed to his charge out of the Holy Scriptures, and to teach or maintain nothing as required of necessity to eternal salvation, but that which he shall be persuaded may be concluded and proved by the same," and "with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same;" and whereas the Thirty-Nine Articles of Religion, "agreed upon for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion," and "allowed and authorised" as containing "the true doctrine of the Church of England, agreeable to God's Word," have, by Canon IX., been adopted by the Episcopal Church in Scotland, and are subscribed by the Bishops and Pastors of the same, and acknowledged to be "agreeable to the Word of God;" and whereas the Book of Common Prayer and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland, is referred to, quoted, and admitted as being of authority and in use in the Episcopal Church in Scotland, and the various Offices of Devotion, Rubrical Directions, and Declarations of the said Book of Common Prayer, are prescribed and sanctioned, either expressly or by implication, as formularies of administration, devotion, and instruction, and as binding, along with a "form for the celebration of the Holy Communion, known by the name of

the Scotch Communion Office," on the said Episcopal Church in Scotland by the 18th, 20th, 21st, 22nd, 23rd, and 28th of its Code of Canons, and as appears also by the decision of the Episcopal Synod of the said Episcopal Church in Scotland, in the case of the accusation and presentment of the Reverend Gilbert Rorison and others against the Reverend Patrick Cheyne :

WE, the undersigned, William Henderson, Incumbent of St. Mary's Church, Arbroath, Patrick Wilson, a Vestryman of St. Mary's Church, Arbroath, and David Smith, a Vestryman also of St. Mary's Church, Arbroath, being members of the Episcopal Church in Scotland,

Do hereby, in virtue of the 86th Canon of the said Church, humbly and dutifully present unto the Episcopal College of the said Church, in Synod assembled, for trial and judgment, the Right Reverend Father in God, Alexander Penrose Forbes, D.C.L., a Bishop in the said Church, and Ordinary of the District commonly known and designed and recognised in the Episcopal Church in Scotland, as the Diocese of Brechin : whom we do charge and accuse of holding and maintaining and teaching in a Charge delivered to the Clergy of his Diocese, in Synod assembled, on the 5th day of August 1857, and since published by his authority, and republished in an enlarged form with notes and appendix also by his authority, doctrines contrary and repugnant to, unsanctioned by, and subversive of certain of the said Articles of Religion, and by consequence contrary and repugnant also to the Word of God ; and also contrary and repugnant to, unsanctioned by, and subversive of certain parts of the said Formularies for Public Worship in use in the said Episcopal Church in Scotland, contained as aforesaid in the said Book of Common Prayer, and also contrary and repugnant to, unsanctioned by, and subversive of the said Scotch Communion Office.

In particular, we do charge against the said Alexander Penrose Forbes, Bishop of Brechin :—

*First*, That whereas the 31st of the said Thirty-Nine Articles, entitled, "Of the one Oblation of CHRIST finished upon the Cross," declares that "the offering of CHRIST once made is that perfect Redemption, Propitiation, and Satisfaction for all the

sins of the whole world both original and actual ; and there is none other Satisfaction for sin, but that alone ;” and whereas in the said office for the celebration of the Holy Communion, known by the name of the Scotch Communion Office we are taught that God “ did give His only SON JESUS CHRIST to suffer death upon the Cross for our redemption, Who (by His own oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to continue a perpetual memorial of that His precious death and sacrifice until His coming again,” and that the Holy Communion is “ the Commemoration of the most precious death and sacrifice ” of JESUS CHRIST, the said Alexander Penrose Forbes, Bishop of Brechin, asserts, maintains, and teaches what he denominates the teaching of the ancient Doctors, that “ the Eucharistic Sacrifice is the same substantially with that of the Cross ” (p. 41, 2nd ed.), and pronounces (p. 42, *ib.*) that “ no words of man can strengthen the tremendous and absolute identity of the two sacrifices,” or “ of the one sacrifice in its two aspects ;” and also argues that as “ CHRIST is the propitiation for our sins,” “ if the Body of our LORD be in any sense in the Eucharist, it must plead ” and “ be precious in the eyes of the FATHER,” and “ act according to its own law,” and “ effect its end,” (p. 58, *ib.*)—*i.e.*, be the propitiation for our sins : whereby the doctrines of the oneness of the oblation of CHRIST *finished* on the Cross, of the perfect propitiation which He there *once* made, and of the Holy Eucharist being a *Memorial* or *Commemoration* of His death and sacrifice on the Cross, as asserted in the said 31st Article, and taught in the said Communion Office, are contradicted and depraved.

*Second*, That whereas the 28th of the said Thirty-Nine Articles declares that “ the Sacrament of the LORD’S Supper was not by CHRIST’S ordinance reserved, carried about, lifted up, or worshipped,” and the Rubric or Declaration at the end of the Communion Service of the Book of Common Prayer, in reference to Communicants being ordained to receive the LORD’S Supper kneeling, declares that “ thereby no adoration is intended or ought to be done either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of CHRIST’S

natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians), and the natural body and blood of CHRIST our SAVIOUR are in Heaven, and not here, it being against the truth of CHRIST's natural body to be at one time in more places than one." And whereas the Catechism of the said Book of Common Prayer teaches that a Sacrament consists of two parts, an outward "sign," and an inward "grace," and particularly that in the LORD's Supper "the Body and Blood of CHRIST" is "the inward part or thing signified;" the said Alexander Penrose Forbes, Bishop of Brechin, maintains in said Charge that "supreme adoration is due to the Body and Blood of CHRIST mysteriously present in the gifts," and that "the worship is due not to the gifts but to CHRIST in the gifts," (pp. 27-28, *ib.*) ; whereby he contradicts and depraves the said 28th Article, and the said Rubric or Declaration of the Book of Common Prayer, and also the said Catechism, maintaining, in opposition to the said Catechism, that the Body and Blood of CHRIST are not only so signified by the outward part of the Sacrament as to be verily and indeed taken and received by the faithful, but so signified as to be verily and indeed present or contained within the sign, or as he expresses it, "present in the gifts," and that being so "present in the gifts," or contained within the outward signs, that they are there to be adored.

*Third,* That whereas the 29th of the Thirty-Nine Articles, entitled "Of the wicked which eat not the Body of CHRIST in the use of the LORD's Supper," declares that "the wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of CHRIST, yet in no wise are they partakers of CHRIST, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing;" and whereas the 28th Article declares that "the mean whereby the Body of CHRIST is received and eaten in the Supper is faith;" the said Alexander Penrose Forbes, Bishop of Brechin, teaches in the said Charge that "it is enough to believe" that in regard to the use of the LORD's Supper "in some sense, the wicked do receive CHRIST indeed, to their condemnation and loss"

(p. 26, *ib.*), which sense is rendered more apparent by what he says as to the 29th Article, that the Res Sacramenti is received by the wicked (pp. 25, 26, *ib.*), by which Res Sacramenti he refers to the Body and Blood of CHRIST as defined by himself (p. 13, *ib.*), affirming thereby that CHRIST is verily and indeed taken and received by such as are void of a lively faith, and so contradicts the doctrine of the 28th Article, which is, that "the mean whereby the Body and Blood of CHRIST is received and eaten is *faith*," and also the doctrine of the 29th Article, that "the wicked in no wise are partakers of CHRIST."

AND we do charge and accuse the said Alexander Penrose Forbes, Bishop of Brechin, as being guilty of contradicting and depraving the several Articles named, and the said Formularies of Devotion in use in the Church, in the particulars aforesaid; and also of depraving generally in his Charge the doctrine of the Thirty-Nine Articles and the said Formularies of Devotion in use in the Church, by drawing aside the plain and full meaning thereof; forasmuch as he, the said Alexander Penrose Forbes, Bishop of Brechin, in the said Charge, along with other things, says:—

(a) "Look at the Declaration at the end of the Communion Service, how cautiously it avoids committing itself against the adoration of CHRIST in the gifts;" "it goes on to affirm that no adoration is intended or ought to be done, to what? to CHRIST verily and indeed taken and received? No, but first to the sacramental bread and wine, and secondly to any corporal, (that is, material) presence of CHRIST's flesh and blood," (p. 33, *ib.*) which words draw aside the plain meaning of the said Declaration, and pervert the literal and grammatical sense thereof.

(b) "If the Church had wished to condemn the practice" of "the adoration of CHRIST in the Sacrament" "it was putting a very great stumbling-block in the way of believers" to remove "the 'Gloria in Excelsis' to the position it occupies;" "knowing what was the deep faith of the people in the gift of the Sacrament at the time of this arrangement, it was cruel to put a prayer into a place which must at once tempt them to an act which it is assumed the Church thought wrong," (p. 34, *ib.*) which

words inasmuch as they affirm that the Church cruelly put a stumbling-block in the way of believers by placing the Gloria in Excelsis where it stands in the service unless it was intended to sanction the practice of worshipping of CHRIST in the gifts, which practice the Church has elsewhere disallowed and condemned in Article 28th, and by declaring that kneeling at the Communion is "meant for a signification of our humble and grateful acknowledgment of the benefits of CHRIST therein given to all worthy receivers," do in reality deprave the integrity of the Church, and tend to undo the confidence of the faithful in her formularies and declarations.

(c) "Indeed, never has the Church to which we belong committed herself to any expression which forbids the worship of our LORD in the Holy Sacrament," (p. 35, *ib.*) which affirmation being made notwithstanding the Declarations in Article 28th, and in the Rubric or Declaration at the end of the Communion Service in the Book of Common Prayer, ignores the Church's testimony upon this point, and tends to invalidate and subvert the authority of the said Article and Rubric or Declaration in their literal and grammatical sense.

AND WHEREAS the passages recited in the premises, with the reasonings and conclusions following thereupon in the said Charge, are directly contrary and repugnant to the several Articles of Religion quoted, and the said parts of the said Church's Formularies of public worship, devotion, and instruction;

AND WHEREAS the teaching or maintaining of the doctrines and positions libelled in the premises, is inconsistent with the duty incumbent on every Minister of the Scottish Episcopal Church and especially on every Bishop and Chief Pastor of the same as having subscribed the Thirty-Nine Articles and promised to banish and drive away all erroneous and strange doctrines;

AND WHEREAS the said Alexander Penrose Forbes, Bishop of Brechin, has offended against the laws of the Scottish Episcopal Church, and has transgressed his duty as a Minister and Chief Pastor thereof by writing, delivering, printing, publishing, dispersing, and setting forth the said Charge, and by having

advisedly maintained and affirmed in said Charge certain positions or doctrines as recited in the premises, contrary and repugnant to the Articles of Religion and Formularies of Public Worship as aforesaid :

We do humbly and dutifully present the said Alexander Penrose Forbes, Bishop of Brechin, to the Episcopal Synod, in virtue of the 36th Canon, for judgment, in the matters herein charged against him, and do crave sentence accordingly.

(Signed)

WM. HENDERSON, .

*Presbyter and Incumbent of  
St. Mary's, Arbroath.*

PAT. WILSON.

DAVID SMITH.

*Lodged October 3, 1859.*





## THEOLOGICAL DEFENCE,

ETC.

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BEFORE entering on a formal theological defence of his opinions, the Respondent will state what it is necessary for the Presenters to establish in order to make out their case. They must show that the Respondent in the specific passages of his Charge, quoted in the Presentment, maintains doctrines which, in the words of the Presentment itself, are "contrary and repugnant to, unsanctioned by, and subversive of certain of the said Articles of Religion, and by consequence contrary and repugnant also to the Word of God, and also contrary and repugnant to, unsanctioned by, and subversive of certain parts of the said Formularies for Public Worship in use in the said Episcopal Church in Scotland, contained as aforesaid in the said Book of Common Prayer, and also contrary and repugnant to, unsanctioned by, and subversive of the said Scotch Communion office." It is not enough for the Presenters to show that the passages complained of are opposed to the teaching of certain prevalent schools of theology in the English or Scottish Churches,—that they are unsupported by the majority of English or Scottish divines,—or, could this be done, even that they are without sanction from the formularies of the Church, and are in themselves erroneous. The Presenters are bound to do much more than this. They are bound, in a penal proceeding like the present, to show that the passages complained of are repugnant to and subversive—not of this or that interpretation of the Church's formularies—but of the literal and grammatical sense of the articles, formularies, or

offices of the Church themselves. Unless the Presenters can show that the passages complained of in the Charge directly contradict the passages quoted from the formularies, the Presentment must be dismissed. The Respondent may here refer to the words of truth, wisdom, and charity, lately uttered by an eminent Prelate of the English Church :—"To sustain a charge of unsound doctrine, involving such penal consequences, nothing, as it appears to me, ought to suffice but the most direct unequivocal statements, asserting that which the Church denies, or denying that which she asserts."<sup>1</sup>

And in the consideration of this question, the Respondent is entitled to all the weight which is due to the deliberate avowal, that in his whole teaching he wishes to abide by these Formularies, and disclaims the least intention of contradicting or disparaging them in any shape or manner whatever.

If the passages from the Charge quoted on the Presentment be compared with the passages in the Formularies to which they refer, no unprejudiced person, whether he agrees with the opinions of the Respondent or not, will say that there is anything in the one directly repugnant to the other.

*First—Accusation concerning the Doctrine of the Sacrifice.*

Before proceeding to discuss the first point objected to me, viz., that I have maintained "that the Eucharistic Sacrifice is the same substantially with that of the Cross," it is very important that we should clearly define our terms. I shall therefore pray the Court to give their attention to what I shall say with regard to the sense in which I have used the two important words in the Charge; on which I may say the whole accusation is founded—"substantially" and "sacrifice."

*Of the term "Substantially."*

Now, in the ancient Church, words were accepted or rejected as a right or wrong sense was attached to them. We have a noted instance of this in the celebrated *ἁμωσύσιον*, and also in the formula, "Homo mixtus Deo." In the like manner the words, "substantial," "proper," and "propitiatory," must be considered in the same way. Words have in themselves no inherent meaning. They are what usage makes them. At the same time there is always in the progress of a language a certain process of narrowing of signification, new words being from

<sup>1</sup> Bishop of S. David's Charge to his Clergy.

time to time found to express distinctions of meaning unrecognised in the original term.

The words "real" and "substantial" are two words which the English language owes to the precision of thought of the Middle Age logicians, in whose hands the Latin, if it lost in elegance, gained in flexibility to a degree as to render it no unworthy rival of the Greek in the expression of metaphysical ideas. We hardly realise how much our every-day intercourse with each other is indebted to these authors. We should be ill able to express ourselves if such words as form, matter, individual, subject, object, accident, and a large class of similar expressions, were excluded from our vocabulary. Now to discuss the meanings of these two words we must go back to their primary intention.

The word "substance" is a translation of the Greek word *ὕπoστασις*, being derived from "*sub*" and "*sto*," as *ὕπoστασις* is from *ὑπo* and *στημι*; but in the course of theological discussion the two words have parted company as to signification. *ὕπoστασις* at first meant "subsistence" or "reality," and hence "essence or substance," as in Heb. i. 3, and in the Nicene anathema, and then was sometimes applied to a really existing person, and ended by retaining the last sense only. The word was a long time in being fixed as to its definite meaning. The Latins shrunk from using the expression "*tres hypostases*" to designate the Three Divine Persons in the ever-blessed Trinity, for fear of Arianism; while the Greeks on their side did not like to speak of the one hypostasis of the FATHER, SON, and HOLY GHOST, lest they should Sabellianize, until, an explanation having taken place at the Council of Alexandria in A.D. 362, the expression "*three hypostases*" (in the sense of "person") was gradually adopted in opposition to Sabellianism. "Substantia," on the other hand, though not excluding the idea of personality, has rather tended to limit itself to the sense of essence. It would be unsound in the extreme to say that there were three substances in the adorable TRINITY; and here we cannot do better than apply to the definition of the Schools. S. Thomas Aquinas, in explaining the term "*persona*," (1<sup>ma</sup>. 2, q. 2,) says:—"Uno modo dicitur substantia, quidditas rei, quam significat diffinitio, secundum quod dicimus quod diffinitio sig-

nificat substantiam rei. Quam quidem substantiam Græci usiam vocant, quod nos essentiam dicere possumus. Alio modo dicitur substantia subjectum, vel suppositum, quod subsistit in genere substantiæ. Et hoc quidem communiter accipiendo nominari potest, et nomine significante intentionem. Et sic dicitur suppositum. Nominatur etiam tribus nominibus significantibus rem. Quæ quidem sunt res naturæ, substantia, et hypostasis, secundum triplicem considerationem substantiæ sic dictæ. Secundum enim quod per se existit, et non in alio, vocatur subsistentia. Illa enim subsistere dicimus, quæ non in alio, sed in se existunt. Secundum vero quod supponitur alicui naturæ communi, sic dicitur res naturæ, sicut hic homo est res naturæ humanæ. Secundum vero quod supponitur accidentibus, dicitur hypostasis vel substantia."

Elsewhere it is said,—*"Substantia est res habens quidditatem, cui debetur esse per se, et non in alio sicut in subjecto."* Now, if *"substantia"* be the *"quidditas rei,"* I am at a loss to discover any difference between *"realis"* and *"substantialis."* At any rate, I cannot discover such a difference as to render the use of the one word permissible, of the other penal. There may be other reasons for the latter phrase not having been used since the Savoy Conference than that it was dangerous. To maintain this is mere assumption. Nowhere by any Anglican divine has the word *substantial* been condemned in the sense of *essential*; and till it has been so condemned—and that not only by grave divines, but by authoritative documents of the Anglican Church—may we not be permitted so to use it without risking our position in the Church to which we belong?

No doubt it may be alleged that there is a school of metaphysicians who attach the idea of *"essentia"* rather to *"subsistentia"* than to *"substantia;"* but we have nothing to do with these. The English Church at the Reformation determined that the sense in which she took *"substantia"* was the same as *"essentia."* In her nomenclature, *"substantial"* and *"essential"* are one. In the Anglican Articles (I. and V.) the Latin word *"essentiæ"* is translated by the word *"substance."* And it is a point much to be remembered, that the Articles, as revised by Archbishop Parker, were printed in Latin in 1563; and in 1571 an authoritative translation was made of them,

when both the Latin and English versions were adopted and authenticated by the Houses of Convocation, and clerical subscription was then enforced. In that same sense I used the term. I feel that I am authorised by the Anglican Church so to use it, and I may not be condemned for its employment, unless any would equally condemn the word "essentially."

Further, I would say that I used the word "substantially" in its strict theological sense, as meaning "in respect of its substance." The colloquial use of the phrase, by which "substantially the same" should mean "to all intents and purposes the same," did not occur to me. I mention it now, because this colloquial idiom, as used by a respected religious writer, has been brought into this controversy. For myself I meant simply that the Sacrifice, *in respect to its substance*, viz., the Body and Blood of CHRIST, is the same as that of the Cross; in other words, that we offer sacramentally that same *substance* which our LORD offered, His own Body and Blood.

We have now to go on to consider the sense in which the word "Sacrifice" is used in the passage which has been presented. I must beg the Court to bear very strongly in mind what I have said with reference to the word Sacrifice as it is taken actively or passively—a distinction, indeed, which runs through all our language. I believe that the misunderstanding of my meaning has arisen entirely in this, that whereas I used the word "Sacrifice" passively of that which is offered, those who objected to my doctrine understood what I said "actively," i.e., of the act of Sacrifice or Offering. And this, notwithstanding my explanation, the Presenters continue to do. For the passages from the XXXIst Article and the Liturgy, which they accuse me of having "contradicted and depraved," relate solely to our Blessed LORD's *act of offering* Himself upon the Cross; while in my teaching, which they charge with having depraved them, the word Sacrifice is used "passively" for that which is "offered."

The Court will allow me first to repeat what I have said in explanation in the later editions of the Charge; and then, if this shall seem too abstract language, in yet plainer words:—

"The word 'Sacrifice' may be taken actively and passively: actively it

Of the term  
"Sacrifice."

is the rite, passively it is the Victim,—just as it is with the word 'Passover.' Thus the Apostle says, 'CHRIST our Passover is sacrificed for us; therefore let us keep the feast.' Now in the sense that the Sacrifice is the Victim, it is evident, as a consequence of the Real Presence, that that of the Holy Eucharist and of the Cross are substantially one."

*I. e.*, as I have just explained, I mean by "substantially" the substance, "that which is offered" is the same Body and Blood of CHRIST. Our LORD hath only one Body, offered meritoriously with Blood-shedding once for all upon the blessed Cross, but offered, as it is present sacramentally, really, substantially, and essentially, as a perpetual memorial "to the FATHER of that His Precious Death and Sacrifice" in the Holy Eucharist, by His own Institution and Command. You will remember that this word "Substance" is used in our Homilies of the Body and Blood of CHRIST received in the Blessed Sacrament. "It is well known that the meat we seek for in this Supper is spiritual food, the nourishment of our soul, a heavenly refection, and not earthly, an invisible meat, and not bodily: a ghostly *substance*, and not carnal."

"CHRIST was offered on the Cross; the same CHRIST is commemorated and pleaded in the Holy Mysteries. What is received by the faithful is That which was pierced by the soldier's spear. S. Augustine constantly maintains that What the Jews unbelieving slew, That the Christians believing feed upon. Our LORD said, This is My Body; and no words of man can strengthen the tremendous and absolute identity of the two Sacrifices—or rather, as I should prefer to say, of the one Sacrifice in its two aspects."

For the sake of clearness, I again repeat, that I do not mean that the *acts* are identical, but the *Thing offered* is identical, even the One Body of our Holy LORD; and that, on the Cross, in its natural mode of being, in the Sacrament truly and substantially present, but not after the natural mode of the existence of a body.

"Unless you hold that in *some transcendental sense* the Sacrifice of the Cross and the Sacrifice of the Altar are identical, you contradict the Apostle, who says that there is no more sacrifice for sin. You must admit a true, proper Eucharistic Sacrifice, compelled so to do by the unanimous testimony of antiquity; but if it be a true and proper Sacrifice, it must be either one with the Cross, or supplementary to it. I believe that the non-recognition of this identity has been the main cause of the non-acceptance

of the doctrine of an Eucharistic Sacrifice by many earnest minds. Say as you will, if you disjoin the Sacrifice of the Cross from the Sacrifice of the Altar, you make the former incomplete. Either there is no such thing as the Sacrifice of the Eucharist, in which case the Church has erred from the very beginning, or *in some mysterious way it is*, in a sense, one with the offering on Calvary.

“ ‘It is the same oblation,’ says S. Chrysostom, ‘whether ordinary men offer it, or Paul or Peter; it is the same which CHRIST gave to His disciples, and which is now made by His priests. This is in no wise inferior to That, because neither is this sanctified by man, but by Him Who sanctified the other. For as the words which GOD spake are the same which the priest even now utters, so the offering also is the same.’ . . . ‘Both this, therefore, is His Body, and *that*. For he who supposes that this is less than that, knows not that CHRIST even now is present, even now worketh.’—(Hom. ii. in 2 Tim.)

“On the other hand, taking the word Sacrifice actively, you come to find a sense in which it is not the same as the Sacrifice of the Cross. It is the *αὐτὴ ἡ εὐχάρις*—the very image, not only of that, but of the everlasting Eucharist, which is ever going on in heaven. It is the commemoration of all the divine acts of the SON of GOD wrought for the redemption of the human race. ‘The true Sacrifice which is due to the one true GOD, with which CHRIST alone has filled His altar, demons have, in imitation, arrogantly required for themselves. Hence the Apostle says, the things which the Gentiles sacrifice, they sacrifice to devils, and not to GOD; not blaming that they offered, but that they offered to those. But the Hebrews, in the victims which they offered to GOD, celebrated a prophecy, in many and various ways, as was worthy of so great a thing, of the future Victim which CHRIST offered, whence Christians now celebrate the memory of that same accomplished sacrifice in the most holy oblation and participation of the Body and Blood of CHRIST.’ (S. Aug. cont. Faust. xx. 18; T. viii. 345.) So that, to conclude, passively the Holy Eucharist is the *θυσία*, actively it is *ἀνάμνησις τῆς θυσίας*.”

Now when I state that actively there is a sense in which it is not the same as the Sacrifice of the Cross, I at once justify the logical nature of my subscription to the passages from the formularies mentioned in the Presentment. Indeed, I must express my surprise, that after this explanation, it could be thought that my teaching contradicted the blessed truths contained in the formularies, which I have been accused of depraving. It were a grave offence to teach any error, on matters of faith; but that I should have been supposed to contravene these simple and fundamental truths of the Gospel—on which our only hope of Salvation depends—which I have ever taught—and for which,



—with my last breath—I hope to bless my God—this is, indeed, passing strange. Need I assert, then, that I do, from the bottom of my heart, hold and believe that the offering of CHRIST once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone? I believe and confess that God did give His only Son JESUS CHRIST to suffer death upon the Cross for our redemption, Who, by His own oblation of Himself once offered, made a full, perfect, sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy gospel command us to continue a perpetual memorial of that His precious death and sacrifice till His coming again. I believe that He, by this single oblation on the Cross, consummated, or made a consummate oblation, paid a consummate and perfect price of our redemption and satisfaction, whereby, as by a boundless and inexhaustible fountain, to be effectual always, and even to the end of the world, yea, to all eternity, He should *perfect* those who are sanctified; so that though an infinite number of men should be born, and commit an infinite number of sins, no other oblation should be needed for their redemption and sanctification, but for that end this single oblation on the Cross should suffice, by the *application* of which all should be completely justified. This single sacrifice on the Cross is universal and all-powerful. This alone is meritorious. To it CHRIST Himself in His Eternal Intercession addeth nothing. To it all the old Sacrifices from Adam and Abel looked on. It they pleaded. From it our sacrifices derive their efficacy. They plead it, showing to the FATHER “The LORD’s death till He come.” The single one is, as it were, the material and fountain of the many. The many are, as it were, the continual application and representation of the one. Briefly, then, I hold and confess, that the Holy Communion is *actively* the commemoration of the most precious death and sacrifice of JESUS CHRIST; but all this is perfectly compatible with the belief that *passively* the sacrifice, *i. e.*, that which is offered and presented to Almighty God, is the Body and Blood of JESUS CHRIST, and therefore, in virtue of the hypostatic union, JESUS CHRIST Himself. The question is shifted to that of the Real

Presence. The sacrifice of the Eucharist is confessed by all to be the same as the sacrament of the LORD'S Supper. Confessedly, that which is offered is that which is received, whatever it may be held to be. What is received is equally by all held to be the inward part. What, then, is the inward part in the LORD'S Supper?

I shall proceed to show what that is, and I would state it in the teaching of Bishop Overall, as I believe it to be exhibited to us in those earliest comments on the Prayer Book, which were written by Bishop Cosin when a young man, and fresh from the teaching of his great master, and before other influences and circumstances produced a modification of his views. I refer for proof to the preface of the learned Principal of S. Edmund's Hall, Oxford, to the fifth vol. of Cosin's Works. These comments have found their place in English theology, "in connection with Overall's name," and have also been commonly known as "Part First of the Additional Notes appended to the Commentary of Dr. Nicholls." It has been attempted to impugn the controversial value of these notes, merely on the ground that Cosin in various points subsequently altered his mind. As I have said, I do not refer to them on the mere ground of his personal opinions, but because I take them to express the matured mind of the author of the latter part of the Catechism:—

"It is confessed by all divines that upon the words of consecration the Body and Blood of CHRIST is *really and substantially* present, and so exhibited and given to all that receive it; and all this, not after a physical and sensual, but after a heavenly and invisible and incomprehensible manner; but yet there remains this controversy among some of them, whether the Body of CHRIST be present only in the use of the Sacrament, and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans, in *Conf. Sax.*, and all Calvinists do, seem to me to depart from all antiquity, which place the Presence of CHRIST in the virtue of the words of consecration and benediction used by the priest, and not in the use of eating of the Sacrament; for they tell us that the virtue of that consecration is not lost, though the Sacrament be reserved either for sick persons or others."—*Cosins*, vol. v., p. 131.<sup>1</sup>

Now, I have used these words, because Overall is the author

<sup>1</sup> Cosin goes on to quote Cassander, who is citing the famous words of S. Cyril, Ep. ad Calosir., on the permanence of the Sacramental Presence—See Charge, third ed., p. 22.

of that part of the Church Catechism which instructs us on the nature of the Sacraments, and, therefore, his belief must on this subject have more authority than that of any one other divine in the Anglican Church. I say this advisedly, for we cannot attach too much value to these expressions, or to the opinions of a divine selected from the whole Church of England to draw up that form of sound words which was to convey the earliest, and therefore the deepest and most intuitive views of sacred truth to the children of the Church.

To exhaust the question, two points must be made out :—

1. That our LORD's Body and Blood, and therefore, by virtue of the hypostatic union, our LORD Himself, is the inward part of the LORD's Supper ; and,
2. That as the inward part—in His capacity as the “res significata,”—He is the passive Sacrifice—the Victim—the Passover Slain—the perpetual propitiation of the Church of God.

Remarks on  
the Euchar-  
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fice.

But here, in the outset, I am met by the order of the Presentment, which I understand ought, as matter of form, to be followed, according to which, what is objected to my teaching on the Real Presence, although it lies as the basis of the whole, is introduced incidentally under the second Count. The arrangement is inconvenient and a hardship ; because the proof that my doctrine is in accordance with the formularies, rests on these two points :—1. That our Blessed LORD's Body and Blood are, by virtue of the Consecration, really and truly, although sacramentally and invisibly, present on our Altars ; 2. That, in consequence, we have something to present to the FATHER besides our prayers—something beyond and out of ourselves, the Body and Blood of His SON, which were broken and shed for us, and which He in His words—“Do this in remembrance of Me, or for a memorial of Me”—taught us to present and plead to the FATHER.

The proof of this first point I must for the present pre-suppose ; and I must ask the Court to bear in mind that I *have* a proof on this head to offer, but that the order of the Presentment prevents me from producing it in this place, where theologically it ought to come.

In regard, then, to the doctrine of the Eucharistic Sacrifice, the objection is, as I understand it, threefold:—1. That whereas the Office speaks of continuing a perpetual memorial of that His precious Death, I have used the word “Sacrifice.” 2. That I have said that that sacrifice is the same substantially with that of the Cross, *i.e.*, as I explained myself, that that which we offer and present to God is, *quoad substantiam*, the same with the Offering on the Cross, *i.e.*, it is the same Body and Blood of CHRIST offered (as the Fathers spake), *ἀθύτως* and *ἀναιμάκτως*, but still, although with us invisibly and sacramentally present, that same Body which our SAVIOUR offered for us in His one meritorious Sacrifice on the Cross. 3. That, being offered and pleaded, we through it obtain that for which it is offered and pleaded; in a word, that the Sacrifice is not a mere name, not a ceremony, that the Body and Blood of CHRIST are not presented ineffectually to God the FATHER, but “must effect its end.” The Presenters have chosen to paraphrase this, *i.e.*, “be *the* propitiation for our sins.” This hardly represents my meaning. The paraphrase would imply that I held our LORD, as the inward part of the Sacrament, to be the propitiation of our sins, in a sense disjoining that propitiation from the Holy Cross, and the perpetual pleading in Heaven. I disavow this interpretation. I used the word, to teach the truth of the overflowing Grace and benediction that wells forth from the acts of One who, being the Eternal Word of God, infuses a Theandric power into all His actions, and so in some sense makes them above time—perpetually present, to the saving of the soul. Nay, the Court will observe how cautious I have been in this respect. I have not used in my Charge the words “propitiation” or “propitiatory” of the Eucharistic Sacrifice. I will show hereafter that there is high authority for so doing, but I have not done it; nay, I may say I avoided it; because I thought it likely to be misunderstood. In this case the Presenters have introduced words which are not mine; in another they have glossed the formulary which they accuse me of depraving. They say, “whereby the doctrines of the oneness of the Oblation of CHRIST finished on the Cross, of the perfect propitiation which He there once made, and of the Holy Eucharist being a memorial *or commemoration* of His death and sacrifice

upon the Cross, are contradicted and depraved." Now, I do not dispute their right, if they so do, to take the word "memorial" in the sense of a mere commemoration, or to think that the effect of this memorial is simply to remind ourselves. If this be so, I regret their loss. But so to gloss the words of the formularies in a Presentment is unjustifiable. They have no right, in a judicial proceeding, to try to bind them down to their private opinion.

Before proceeding further, I wish to quote what I have already said on this point, (Opinion, p. 12.) My statement "is alleged by the Presenters to be in antagonism to the statement, 'CHRIST in His Holy Gospel hath commanded us to continue *a perpetual memorial* of that His precious death and *Sacrifice* until His coming again.' I cannot discern the discrepancy. The word 'Sacrifice' here is evidently used as a synonym for the act of our Blessed LORD in meritoriously dying upon the Cross, an act in time which, being past, can be commemorated. If we withdraw our thoughts for one moment from the Blessed Eucharist to the action of our LORD in Heaven, we find that there by the presentation of His humanity, He does make a memorial of His act upon the Cross. In that celestial service we find the two elements of a real presence and a commemorative offering, and if we believe a real presence in the Holy Sacrament, with the change from a natural to a supernatural condition, we can apply Mr. Cheyne's reasoning to establish an analogous offering in the Church below.

"What I have said of the words 'Death' and 'Sacrifice' being in this place synonymous, is borne out by the fact that in the English office the words 'and Sacrifice' are not to be found. We may therefore conclude that they are pleonastic, or they may have been inserted in the Scottish office to give strength to the idea that that precious death was the sacrificial immolation and slaying of the Divine Victim, perhaps with reference to, and in contradiction of the low views so prevalent in the Church of the last century respecting the Atonement.

"That a memorial of a Sacrifice may be the Sacrifice itself, is plain from the case of the Paschal Lamb; which, offered as it was year by year continually, was in kind the same sacrifice with that originally offered in Egypt, yet truly a memorial of it.

When, therefore, the Homily says, 'we must be careful that we do not of a memory make it a sacrifice,' we may not understand it as though the two ideas were inconsistent, but rather as follows:—'It is not to be accounted a distinct and independent Sacrifice; we must never use it or think of it apart from its relation to the One Great and True Sacrifice which had gone before.' And this is no doubt S. Chrysostom's meaning, when having said, 'we celebrate no other Sacrifice but the same always,' he as it were qualifies his words, adding, 'or rather we make a remembrance of a Sacrifice;' i.e., it was never to be forgotten that this rite, though most truly a Sacrifice, was so by being the memorial of the One Sacrifice on the Cross. Memory, then, as I have said, is not inconsistent with Sacrifice. If it were, there could be no Sacrifice of the Altar at all."

The word "Memorial," it has been observed of old, by John Johnson and others, is the translation of *ἀνάμνησις*, and *ἀνάμνησις* is a sacrificial word, and is by the LXX applied to the offering of the shew-bread, which was a most plain type of the Christian Sacrifice.—Lev. xxiv. 6, 7—(ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκειμένα τῷ Κυρίῳ). He says (Unbloody Sacrifice, c. ii. § 1, p. 171, Angl. Cath. Lib.) "It is from this text of the LXX that the ancient Fathers and Liturgists take the word *προκειμένα*, which I commonly have rendered 'lying in open view;' and this shew-bread is, in the text now cited, expressly called 'an offering of the LORD.' And it is well known that the Memorial was the most essential part of the Oblation; indeed, no part of it but this was directly presented to God by a solemn act of Oblation; but the whole Sacrifice was rendered operative and beneficial, by virtue of this Memorial, as you may see. Lev. ii."

Now let me be understood here to claim Johnson simply for that for which I allege him, as an exponent of the word "Memorial," or *ἀνάμνησις*. But I am informed further that the Hebrew word *אֲדַסְרָה*, *adscarah*, for which *ἀνάμνησις* in that place stands, signifies, through its very form, the reminding, not of one's self, but of another. It is not "remembrance," or "commemoration," but "reminding," "in memoriam revocatio." It can signify nothing else. A high Hebrew authority, unhappily dispassionate in this, because he believed nothing of it, and yet had no oppo-

site bias, says—(Gesenius, sub v.)—"Sic appellabatur ea fertorum pars, quæ una cum thure in altari comburebatur, cujusque suavis odor in cælum ascendens ejus, qui sacrum obtulerat, *memoriam numini commendare credebatur.*" Johnson notices how, in the Constitutions, the meaning of Sacrifice is derived from that same word, ἀνάμνησις, as used by our LORD—(Const. Apos. v. 18)—"Wherefore, when the LORD hath risen (Easter day), do ye too offer your Sacrifice, concerning which He has charged you by us, saying, τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν."

And certainly in the Liturgies, of which I have given large extracts, the remembrance is always connected with the sacrifice. It is a part of it. It is a remembering it before God, and pleading it to God. "We therefore, sinners, remembering His Life-giving Passion, His salutary Cross, His Death and Resurrection, &c. do offer unto Thee this tremendous and unbloody sacrifice." "We therefore, O LORD, remembering His salutary Passion, His Life-giving Cross, &c., in behalf of all, and for all, do offer to Thee Thine own out of Thine own." So again in the Liturgy of S. Chrysostom—"We therefore, *remembering* this salutary precept and all that happened on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the session on the Right hand, the second and glorious Coming; in behalf of all and for all, *we offer unto Thee* Thine own out of Thine own; moreover, we offer unto Thee this reasonable and unbloody sacrifice."—(Third Edition of Charge, pp. 42—48.)

Now, not to repeat again what I quoted in the second edition of my Charge from liturgies, the Æthiopic, the Roman in the time of S. Gelasius, *i.e.*, the close of the fifth century, the Gothic, *i.e.*, South Gallic, the Francic, or North Gallic, the Gallican of Central Gaul, the Ambrosian, nay the Nestorian, which all mention the memorial in immediate connection with the sacrifice, and as a part of it, it will not be thought that S. Chrysostom, in his deliberate explanation of this great act of Christian worship, contradicted the Liturgy which he used, and which we are informed he, in order to meet the coldness of his times, had abridged. Yet in a passage which has often been quoted, not by those who would exalt, but by those who would lower the doctrine of the Sacrifice, he uses, in regard to the Eucharistic

Sacrifice, that same word "Memorial." (On Heb. ix. 28, Hom. xvii. § 3, T. xii. p. 169, Ben.) He insists that the sacrifice is one, because we offer One, the Self-same, "one CHRIST," "one Body," "the same sacrifice which was then too sacrificed," "and that, as a Memorial of that which then took place." "We offer," he sums up, "no other sacrifice, as did the high priests then" (*i.e.*, among the Jews), "but always the same, or rather we celebrate a memorial of a 'sacrifice.'" He does not say "we commemorate" simply, but *ἀνάμνησιν ἐργαζόμεθα*. Now this is exactly the distinction which, having his words in my mind, I made in my Charge: "So that, to conclude, passively the Holy Eucharist is the *θυσία*; actively it is *ἀνάμνησις τῆς θυσίας*." Familiar as the passage may be to you, I must, in evidence of my meaning, repeat it:—

"What then? Do not we (Christians) daily offer? We do offer, but making a memorial (*ἀνάμνησις*) of His Death. And this is one and not many. How one and not many? Because it was once offered, as was that which was brought into the Holy of Holies. This is a type of That, and this itself of That. For we always offer the Same (CHRIST, *τὸν αὐτόν*); not now one animal, to-morrow another, but always the same thing. So then the Sacrifice is one. Else, since it is offered in many places, there were many Christs. But no. There is but one CHRIST everywhere, here fully and there fully, One Body. As then *He, being offered in many places*, is One Body, and not many bodies, so also there is One Sacrifice. Our High Priest is He who offered the Sacrifice which cleanseth us. That same Sacrifice which was then also offered, we offer now too; That, the inexhaustible. For this is for a Memorial of That which took place then. For He saith, 'This do as a memorial of Me.' We do not make a different, but always the same Sacrifice; or rather we celebrate a memorial of (that) Sacrifice,"

or "of a sacrifice" (*ἀνάμνησις θυσίας*); but I think he means a memorial of our LORD'S Sacrifice of Himself. Now, if the presenters really mean that I depraved the doctrine of the Communion Office because I used the word "Sacrifice" instead of "Memorial," I must say that I used the word just as S. Chrysostom did; and I must remind the Court how, from the Apostles' time, this sacrificial language was used.

S. Clement, (the friend of S. Paul, who says of him "his name is in the book of life,") says, (Ep. i. 36), "This is the way in which we find our salvation, JESUS CHRIST, the High



Priest of our oblations, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν." Here he has been thought to allude to S. Paul's words (Heb. iii. 1), "the High Priest of our confession" (τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν), and to have taken the word ὁμολογία in a sacrificial sense, as it is used in the LXX for "the free-will offering" four times, (Deut. xii. 6, 17; Ezek. xlvi. 12; Amos iv. 5), and for "vows" twice (Lev. xxii. 18; Jer. xlv. 25). Anyhow, S. Clement's own word is sacrificial. Then again he uses this same word προσφοραὶ of the "offerings made by the Priests, and enjoined by our LORD," which can be no other than the Holy Eucharist (Ep. i. 40). "These things being manifest to us, and looking deep into (ἰγκεκυφότες) the depths of Divine knowledge, we ought to do all things in order, *whatever the Lord has commanded us to celebrate* (ἐπιτελεῖν), that at set times the oblations and liturgies be celebrated (τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι), and that they should not take place at random and disorderly, but at definite times and hours; when also and *by whom* they should be *celebrated* (ἐπιτελεῖσθαι) He has defined by His Supreme will; that all things, being done holily at His good pleasure, may be acceptable to His will. They then who, at the times enjoined, *make their Oblations* (ποιοῦντες τὰς προσφορὰς αὐτῶν) are acceptable and blessed; for, following the laws of the LORD, they sin not. For to the High Priest have been assigned *liturgies* special to him; and to the Priests their own place has been enjoined; and on the Levites (Deacons) their own ministrations are incumbent; and the Layman is bound by the injunctions on Laymen."

In the following section, S. Clement parallels the liturgies and the careful observance of the rules respecting them with the Sacrifices before the Temple.

"Let each one of you, brethren, in his own order, give thanks unto God, [Johnson thinks that it means 'celebrate the Eucharist to God,' εὐχαριστεῖτω Θεῷ] abiding in a good conscience, not transgressing the defined rule (*or canon*) of his *liturgy*. Not everywhere, brethren, are the continual Sacrifices, or votive Sacrifices, or those for sin or trespass, *offered*, [the same word προσφέρονται], but in Jerusalem only; and there, not in every place, but before the Temple at the Altar. The Offering, τὸ προσφερόμενον, which has been inspected, is offered (προσφέρεται),

through the Chief Priest and the aforesaid leitourgoi." Liturgia or leitourgia corresponds to leitourgoi, which he uses of the Jewish worship; the 'things offered,' to the 'Oblation.'"

S. Ignatius connects the "Altar" with "the Bread of God," following S. Paul's saying, "We have an Altar, whereof they have no right to eat who serve tables." (Ad Eph. 5.) "Let no one be deceived; if a man be not within the Altar, he is deprived of the Bread of God," and again, (ad Philad. 4,) "Be zealous to use one Eucharist. For there is one Flesh of our LORD JESUS CHRIST, and one cup for the uniting of His Blood, one Altar."

S. Ignatius, in our editions (ad Smyrn. n. 7), says that the Docetæ "abstain from Eucharist and *prayer* (προσευχῆς) because they do not confess that the Eucharist is the Flesh of our SAVIOUR JESUS CHRIST, which (flesh) suffered for our sins, which, in His goodness, the FATHER raised again;" Theodoret (Dial. iii., T. iii. p. 231), quotes him : εὐχαριστίας καὶ προσφορὰς οὐκ ἀποδέχονται, "do not admit of Eucharists and Oblations."

I mentioned in my Charge the uses of the words ἀνάμνησις, λειτουργὸς τοῦ Χριστοῦ, προσφορὰ, εὐχαριστία, and λειτουργούντων in the New Testament, which these words of the Apostolic Fathers do but apply. I noticed the use of προσφορὰ in the Apostolic Constitutions; θυσία in S. Basil, and S. Chrysostom; μυσταγωγία in S. Chrysostom; ἱεουργία in Eusebius; oblatio in Tertullian; Sacrificium Dominicum in S. Cyprian. These were, of course, but specimens only. θυσία is used by S. Justin (Dial. n. 117), S. Athenagoras (Legat. pro Christ. n. 13), Origen (c. Cels. viii. 13, Select. in Ps. 15, T. ii. p. 598 ed. De la Rue), Eusebius (de Vit. Const. iv. 45, de Laud. Const. c. 16, &c.) Apostolic Canons, can. 3 ('contrary,' it is said, 'to the command of the LORD concerning the Sacrifice,' τῇ ἐπὶ τῇ θυσίᾳ), S. Athanasius (expos. in Ps. xv. 4, T. i. p. 1025, ed. Ben.) S. Cyril of Jerusalem (Catech. xxiii. 8,) S. Gregory of Nyssa (in Christi Res. orat. i. T. iii. p. 389.) S. Greg. Naz. (often). He uses it of the passive sacrifice. "Julian," he says, "unsanctified his hands from the unbloody sacrifice, whereby we communicate with CHRIST, and of His sufferings and Godhead." Orat. iv. c. Julian. n. 52. S. Macarius (Resp. Canon. Gall. vii. 349,) S. Chrysostom (passively ad Pop. Ant. Hom. 20, n. 1,) &c. Apost.

*Constitutions* (ii. 25, 57, &c.) *S. Cyril of Alexandria* (often,) *Theodoret* (often,) *S. Nilus* (Ep. ii. 294, ad Anastas.)

ἁγιστά. θύεις. *S. Hippolytus* (in Prov. ix.) *S. Athanasius* (in Ps. lxx. 13; Montf. Coll. Nov. ii. p. 99), *S. Gregory of Nyssa* (in Christi Res. i. T. ii. p. 38), *S. Gregory Naz.* (orat. 18 n. 29), *S. Chrysostom* (de Sacerdot. iii. 4, Hom. 15 ad Pop. Ant. n. 5), *Theodoret*, *S. Cyril of Alexandria*:

*S. James of Nisibis* uses the corresponding word (Serm. xiv. de Pasch. n. 6, p. 346, ed. Rom.) and *S. Ephrem* (in i. Reg. vii. 28, p. 461, Syr.), &c.

The corresponding "Sacrifice" occurs in *S. Irenæus* (iv. 18, 2,) *Tertullian* (de orat. n. 14, p. 155, ed. Rigalt), *S. Cyprian* (repeatedly), *S. Firmilian* (of a woman who imitated the celebration of the Sacrament, ap. S. Cypr. ep. 75), *S. Hilary* (Frag. Hist. ii. n. 16,) *The Arians at Philippopolis* (Ib. iii. 9), *S. Optatus* (de Schism. Don. vi. 1), *S. Siricius* (Epist. canon. Conc. Rom. n. 9), *S. Laurence* (in S. Ambros. de Off. i. n. 214), *S. Ambrose* (often), *S. Jerome* (often), *S. Gaudentius* (de Pasch. Tr. ii.) *S. Augustine* (often), *Sulpicius Severus* (Dial. iii. 10), *Innocent I.* (Ep. ii. ad Victric. n. 12), *S. Prosper* (Sent. 15), *Author of the De Promissionibus Dei* (i. 21), and of the *Dimidium Temporis* (c. 6), *S. Leo* (Serm. 5 in Nat. s. n. 3. Serm. 59 de Pass. Dom. viii., n. 7), *Cassian* (de Cœnob. Institut. iii. 3), *Victor Vitensis* (l. c.) *S. Maximus Taur.* (Serm. 77.)

προσφορά or προσφέρειν occurs in *S. Ignatius*, if Theodoret's reading be right (ad Smyrn. n. 7), *S. Justin* (Dial. n. 41, Apol. i. 13), *S. Clement Alex.* (Strom. i. 19, p. 375, ed. Pott.) *Nilus* (a witness of the martyrdom of S. Theodotus and his companion in prison in Diocletian's persecution.) In speaking of the Eucharistic Oblation, he says, "for it is necessary, as all know, to offer to God the gifts undefiled," (one Theotecnus had made the bread and wine defiled with idol sacrifices,) (Mart. S. Theod. § 7, Gall. T. iv. p. 117,) *Apostolic Canons* (Can. 3 and 6.) Council of Ancyra (can. 1), Neo-Cæsarea (can. 9), Laodicea (can. 19), Gangra (can. 4), *S. Julius* (in S. Athan. Apol. c. Arian. n. 28), Council of Nice (can. 8,) *S. Gregory Naz.* (Carm. Iamb. xv.), *Jerome of Jerusalem* (Comm. Christian. util. Gall. vii. 528), *Apostolical Constitutions* (ii. 57, 58, v. 19, &c.) *S. Nilus* (l. c.) *Theodoret* (often). *S. James of Nisibis* (l. c.) *S.*

Ephrem (in Lev. c. 8. T. i. p. 239 Syr.), and S. Isaac the Great (Serm. ap. Ass. Bibl. Or. i. 218) use the corresponding term.

Offero, oblatio, by S. Irenæus, Tertullian, and S. Cyprian (repeatedly), S. Laurence (l. c.) S. Optatus (de Schism. Don. ii. 12,) S. Siricius (l. c.) S. Ambrose (often), S. Jerome (often), S. Gaudentius (l. c.), S. Augustine (often), S. Maximus (l. c.), Sulpicius Severus (l. c.), S. Prosper (l. c.), Author of the Dimidium Temporis (l. c.), S. Leo (often).

Immolo, S. Ambrose (in S. Luc. L. i. c. i.), Victor Vitensis (l. c.) *ιερεύειν*, Theodoret (often.)

*συνιερεύειν Χριστῷ*, S. Gregory Naz. (Orat. i.)

*ιερατεύω*, Apostol. Constit. (viii. 12.)

*ιεροποιῆα*, S. Clem. Alex. (Pædag. ii. 2.)

*ιερουργῆαι*, Eusebius (de vita Const. l. c. Præp. Ev. init.), S. Gregory Nyss. (l. c.), S. Cyril (often), Theodoret (Quæst. 60 in Exod.) S. Proclus (bis, in Tradit. Div. Miss. Gall. ix. 680, 1.)

*ἐπιτελεῖν, -εἶσθαι*, S. Hippolytus (l. c.), Eusebius (Dem. Ev. i. 10, &c.), S. Macarius of Egypt (de charit. n. 29, Gall. vii. 207), Apostolic. Constitut. (vi. 23.)

*τελεῖσθαι*, S. Gregory Naz. (Or. 18, n. 29,) *τελεῖν*, S. Cyril Al. (in Habacc. T. iii. p. 561.)

*λειτουργεῖν, λειτουργῆαι*, Eusebius (de laud. Const. l. c. &c.), S. Julius (l. c.), Council of Ancyra. (l. c.), of Gangra (l. c.), S. Isidore of Pelus. (Ep. i. L. i. Ep. 38), Theodoret (in Ep. ad Heb. viii. 3.)

*μυσταγωγῆα*, S. Isidore of Pelus. (L. i. Ep. 349.)

But these two, *θύσια* and *ἀνάμνησις*, are not contrasted with one another, as indeed Anglican Divines have combined them in the term "commemorative sacrifice." We do not present to God the memorial of the Atoning Death, so as ourselves to forget it. We do not stop short in its remembrance, so as not to present and plead it to God. As the "memory" and "oblation" are connected in the Liturgies, so are they also in the Fathers. We have seen it in S. Chrysostom. So S. Justin says, (Dial. § 41)—"The oblation (*προσφορὰ*) of fine flour, which was commanded to be offered (*προσφέρεσθαι*) for those cleansed from the leprosy, was a type of the bread of the Eucharist which our LORD JESUS CHRIST gave us to sacrifice"—(*ποιεῖν* in Alexandrian Greek is "sacrifice," like *ῥέζειν ἑκατόμβας*, Scott and Liddell, Lexicon)—"for a memorial of the Passion

which He suffered (εἰς ἀνάμνησιν τοῦ πάθους ὃ ἔπαθεν) for those whose souls are cleansed from all wickedness, that we may at the same time give thanks to God." Then having declared to the Jews that God, by Malachi, had rejected *their* sacrifice, and foretold that His Name should be glorified among the heathen, and in every place "incense shall be offered to My Name, and a pure sacrifice" (θυσία καθαρὰ) he says—"But concerning the sacrifices (θυσίαν προσφερομένων) which are in every place offered by us Gentiles, that is, the Bread of the Eucharist, and, in like way, the Cup of the Eucharist, he foretels them, saying, that, while we glorify His Name, you defile it." And again, (*ib.* 70)—"It is apparent that in this prophecy he speaks of the Bread which our CHRIST gave us to sacrifice (ποιεῖν) for a Memorial of His Incarnation, for the sake of those who believe in Him, for whom also He suffered, and of the Cup which He delivered for those who celebrate the Eucharist, to sacrifice for a Memorial of His Blood." "That Bread and Wine," he says elsewhere (Apol. i. 66), "over which thanksgiving had been made by the prayer of the Word, which is from Him (from which [food] our blood and flesh are by transmutation nourished), we are taught, is the Flesh and Blood of the Incarnate Jesus."

With Eusebius μνήμη, ἀνάμνησις, are favourite expressions, yet he uses them, as also ὑπόμνησις, of that which is *offered to God*, as equivalent to θυσία. In a long series of Eucharistic statements, he uses them all interchangeably—(Dem. Evang., i. 10, p. 37, ed. Col.) "When, then, according to the testimonies of the prophets, there hath been found the great and precious Ransom, alike of Jews and Gentiles, the cleansing Victim for the whole world, the Exchange for all men, the Victim pure from all spot and sin, the Lamb of God, the Thing pure and God-beloved, the Lamb foretold, through whose divine and mystic teaching all we of the Gentiles have obtained remission of our past sins, (for whose sake those of the Jews also who hoped in Him have been set free from the curse of Moses,) right is it that daily celebrating the Memorial of His Body and Blood (τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τὴν ὑπόμνησιν ὁσήμεραι ἐπιτελοῦντες), and being vouchsafed a Sacrifice and hierurgy (θυσίας τε καὶ ἱερουργίας) better than those of old, we no longer deem it pious to fall back upon those first and powerless elements, which

contain symbols and images, *but not the truth itself.*" Then having spoken of our LORD's sufferings before the Crucifixion, he says, (p. 38,) "After all these things, having happily consummated (καλλιερησάμενος) as a wondrous Sacrifice and chosen Victim to the FATHER, He offered it for the salvation of us all, having given to us too a Memory to offer continually to God, instead of a Sacrifice (μνήμην καὶ ἡμῖν παραδοὺς ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν)." And a little further on (p. 39,) "Having received the Memory of that Sacrifice (our LORD's) to celebrate on this Table (τοῦ θύματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν) through symbols both of His Body and of His saving Blood, according to the Ordinances of the New Testament, we are taught by the Prophet David to say, 'Thou hast prepared a Table before me,' &c. In these words he expressly signifies both the mystic Chrism and the holy Sacrifices (passive θύματα) through which, consummating the Sacrifice (καλλιεροῦντες, as before of our LORD) we have been taught to offer, all our life long, to the Supreme God, Sacrifices (θυσίας) bloodless, and reasonable, and acceptable to Him, through His High Priest, the very highest of all." To mention one more place of Eusebius—"Yea, we offer the shewbread, rekindling the sacred Memory, the Blood of sprinkling, the Lamb, which taketh away the sin of the world, cleansing of our souls." (In Ps. xci. 4, Montf. Nov. Coll., i. 608.) Eusebius again unites ἀνάμνησις with other sacrificial terms, on Ps. 65, p. 324, *ib.*

Theodoret also, in one place, uses the word ἀνάμνησις of the Holy Eucharist, in connexion with sacrificial terms, while he elsewhere freely uses the word θυσία. He asks (ad Heb. viii. 5), "If the Priesthood according to the law came to an end, and He who was a High Priest after the order of Melchizedec offered the Sacrifice, and made other Sacrifices needless, why then do the priests of the New Testament celebrate the mystical Liturgy? It is plain to those who are instructed in Divine things that we do not offer any other Sacrifice, but we celebrate the Memory (τὴν μνήμην ἐπιτελοῦμεν) of that one saving Sacrifice. For this did the LORD Himself enjoin us, "Do this 'as a memorial of Me,' that through that contemplation we may remember the sufferings endured for us, and kindle love to our Benefactor, and wait for the fruition of the good things to come."

I shall show hereafter that Theodoret did not think these the only *ends* of the Memorial or Sacrifice. I only quote him here as illustrating the Sacrificial meaning of the word, in that he joins it with the word *ἐπιτελεῖν*, uses it as equivalent to the *μυστικῇ λειτουργίᾳ*, and speaks of the act as belonging to the office of the Priesthood. Plainly too in that he says we do not "offer any other Sacrifice," he accounts this as "a Sacrifice."

And with this the Scottish Liturgy agrees, which unites the words "celebrate and make" with the word "Memorial," and uses the Sacrificial word "offer." Indeed, the words "celebrate the Memorial" would serve as a translation of Theodoret's *τὴν μνήμην ἐπιτελοῦμεν*, but that ours adds the word "make."

Thus far I shall have your concurrence, Right Reverend Brethren, since you have spoken of "the Sacrifice of the Altar."

I now pass on to the Second Head, in which I have not to expect your concurrence, and have only to claim of your justice, that you will, as Judges, detach your minds from the way in which, for your own consciences, you construe our formularies, and consider this only, whether, in your judgments, my belief is so contrary to those formularies, that I can be said to have contradicted and depraved them.

My belief, as I have stated is, that the Body and Blood of CHRIST being present Sacramentally and supralocally, but really, and so, (in conformity to the saying of S. Ambrose (in Ps. cxviii. s. 8, § 40) and other Fathers, "ubi corpus ejus, ibi Christus est,") CHRIST Himself, we present and plead to GOD the FATHER, that same Body and Blood which was once for all meritoriously offered on the Cross. And now, being, I am told, precluded from bringing forward in this place, the proof that our Church holds and teaches the Real Objective Presence, I must beg that my argument may not suffer, in that I cannot in this place exhibit the grounds of that my belief, and so confine myself to bringing forward passages of the Fathers, who directly say what, in their belief and in that of the Church, That was which was offered. I will only premise that this is but a very small portion of the proof from the Fathers; for no one states on all occasions the whole of his belief. He presupposes much as known to those to whom he is speaking. When all alike

believed that That was offered which was present on the Altar, and that (in the words of S. Optatus, de Schism. Donat. vi. 1. p. 90, ed. Dupin, or of Archbishop Laud from him,) the Altar was the Throne of the Body and the Blood of CHRIST; it needed only to speak of the Sacrifice in those reverent terms of which the Fathers spake, and they were understood. Indeed, they appeal often, as you well know, to the belief and understanding of their hearers, when, on account of Heathen who might be, or of the Catechumens who were present, they did not speak fully. Much more evidence on this head I shall produce when I come to the subject of the Real Presence. Now I will adduce passages only which say Who or What is offered.

I have mentioned the argument in regard to S. Ignatius, and have combined the passages of S. Justin Martyr. I will give others in the order of time. S. Irenæus is very distinct, even apart from the strong words, where some Divines prefer a different reading.

S. Irenæus, in contrast to the Jewish Sacrifices, which were abolished, says :—(Cont. Hær., 4, 17, 5.)

“Instructing His disciples to offer to GOD first-fruits from His creatures, not as though He needed ought, but that they themselves might not be unfruitful nor ungrateful, He took that which of the creation is bread, and gave thanks, saying, ‘This is My Body.’ And likewise the Cup, which is of that our creation, He confessed to be His Blood, and taught that it is the new Oblation of the New Testament, which the Church, receiving from the Apostles, offers throughout the whole world to GOD, Who giveth us sustenance, the first-fruits of His gifts in the New Testament, of which among the twelve Prophets, Malachi thus presignified, &c.: ‘I have no pleasure in you, saith the LORD of Hosts, neither will I receive an offering at your hands. For from the rising of the sun unto the going down thereof, My Name shall be great among the heathen, and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the LORD of Hosts:’ most clearly signifying by these words, that the former people indeed shall cease to offer to GOD; but in every place sacrifice shall be offered to Him, and that pure; and His Name shall be glorified among the heathen.”

Now, certainly, S. Irenæus could not say more plainly that the Oblation of the New Testament is the Body and Blood of CHRIST. Observe the words—“The Cup He confessed to be His Blood, and taught that it is the New Oblation of the New



Testament." S. Irenæus states a little afterwards that (§ 6,) "the Church offers in Almighty God through JESUS CHRIST;" that (iv. 18, 2,) "not Oblations as a whole were rejected; for there were Oblations then [among the Jews], there are Oblations now too; Sacrifices in the Jewish people, Sacrifices also in the Church, but the kind only has been changed [species immutata est tantum], seeing that it is offered, not by bondsmen but by the free." Then follows the passage in which I doubt not that the right reading is that which the very learned Massuet gave from three MSS. *Antiquiores ac melioris notæ.* "This Oblation the Church alone offers pure to the Creator, offering it with thanksgiving from His creation. But the Jews do not offer; for their hands are full of Blood; for they do not receive the Word which is offered to God. But neither do all the synagogues of the heretics." For, misbelieving about the Creator, "offering" (as they blasphemed,) "the fruits of ignorance, passion, and defect, they sin against their Father, insulting rather than thanking Him." "For how should they be certain that that Bread, on which thanksgiving has been made, is the Body of their LORD, and the Cup of His Blood, if they do not say that He Himself is the SON of the Creator of the world, *i.e.*, His Word, by Whom the earth yields first the blade, then the ear, then the full corn in the ear?"

I believe, as I said, that the reading, *Verbum quod offertur* is the best, believing Massuet to speak the truth, that it is the reading of MSS. "*Antiquiores et melioris notæ.*" I think also it is the most natural, and agrees best with the argument. The words "their hands are full of blood" undoubtedly mean "the Blood of JESUS which they shed." "They received not the Word" is taken from S. John, who says of "the Word," "He came unto His own, and His own *received* Him not." The Jews, according to this best reading, received not Him, Whose Flesh and Blood are the inward part of the Sacrament. The Gnostics, in that they denied the Creation to be the work of God, erred as to the outward. But, even independently of this reading, S. Irenæus implies that these heretics too feigned to believe the same as the Church. "How can they be certain (*quomodo constabit eis*) that the Bread is the Body of their LORD, and the Cup of His Blood?" They must have held this

then, since S. Irenæus says “they could not *be certain* about it.” They thought themselves thus certain; and then he alleges as one proof that they offered no sacrifice. Why? They had no certainty that the Bread over which thanksgiving was made—the Eucharist—was the Body of their LORD. But this would have been no disproof, unless they believed that the Body and Blood of their LORD was that which they offered.

S. Irenæus continues—“How say they, that the flesh passeth to corruption and partaketh not of life, which is nourished from the Body of the LORD and His Blood? Either let them change their mind, or abstain from offering the things above spoken of.”

What were the things above spoken of? He had just *been* speaking of the Body and Blood of CHRIST, by which he said the flesh was nourished, accounting, doubtless, as our Homilies speak, that the Holy Eucharist was a salve of immortality. But their disbelief in this was no reason why they should not offer “bread and wine.” The stress is not on the destruction of the body, but on its destruction, being, as it was, “nourished by the Body and Blood of CHRIST. Either, he says, let them let go this, or not offer the things aforesaid. But these would have no connection with one another, unless what was offered was the Body and Blood of CHRIST.

S. Irenæus continues :—

“But our meaning is in harmony with the Eucharist, and the Eucharist again confirms our meaning. And we offer to Him His own, teaching the Communion and Union, [*i.e.*, I should think the Communion and Union which we have with our Redeemer through the Eucharist,] and confessing the Resurrection of the Flesh and Spirit. For as the bread from the earth, receiving the invocation of God, is no longer common bread but the Eucharist, consisting of two things, an earthly and a heavenly, so also our bodies, receiving the Eucharist, are no longer perishable, having the hope of the Resurrection to life everlasting.”

But since (as it cannot be denied by any one who considers the whole passage without prejudice,) the Eucharist was that which S. Irenæus says was offered, then both parts were offered, the earthly and the heavenly, the Bread and Wine, and the Body and Blood of CHRIST.

S. Clement of Alexandria, in explaining the parable of the Prodigal Son, doubtless alludes to the Eucharistic Sacrifice, when he says :—

"But that rich and fat and abundant and all-sufficing Food and delight of the Blessed, 'the fatted Calf,' is sacrificed, Who again is also called a Lamb: not simply, lest any one should think it little, but the great and the very greatest; for not little is that LAMB of GOD Who taketh away the sins of the world, Who was led as a lamb to the slaughter; that Sacrifice full of marrow, of which, according to the gracious law, all the fat was the LORD's (for every sacrifice which is dedicated is offered wholly unto the LORD), so well nourished and exceedingly enlarged, as to suffice for all things, and be distributed, and fill those who eat Him and are satiated with Him; *Who is both Bread and Flesh, and giveth Himself, being both, to us to eat.* To the sons, then, who approach, the FATHER giveth the Calf and slayeth It, and It is eaten; but those who approach not, He chaseth away and disinheriteth."—Fragm. S. Clem. Alex. e Macarii Chrysoceph. Orat. xi. in Luc. fin. p. 1018, ed. Pott.

Tertullian unites the mention of the Sacrifice and Body of the LORD:—

"In like manner, also, most think that on the days of stations they ought not to attend the prayers at the sacrifices, because, when the Body of the LORD hath been received, the station must be broken up. Doth, then, the Eucharist break up a service devoted to GOD? Doth it not the more bind to GOD? Will not thy station be the more solemn, if thou standest also at the altar of GOD? When the Body of the LORD hath been *received and reserved*, both are saved, both the partaking of the Sacrifice and the fulfilment of the service."—De Orat. § 19, p. 312, Oxf. Tr.

"The Body which is *received*," can only be understood of that which is objectively present; and this Body Tertullian identifies with the sacrifices.

S. Hippolytus, a disciple of S. Irenæus, (Photius, cod. 121) explains Prov. ix. 1, eucharistically, as do many of the Fathers:—

"She [Divine Wisdom] mingled her wine in the cup, i.e., the SAVIOUR uniting His Own Godhead with the flesh, as pure wine, in the Virgin, was born of her without confusion, GOD and Man. 'And she prepared her Table;' the Knowledge of the HOLY TRINITY promised, and *His precious and pure Body and Blood, which daily at the Mystical and Divine Table are consecrated, being sacrificed in remembrance of that ever-to-be-remembered and first Table of the Divine and Mystical Supper.*"—In Prov. ix. 1, i. 282, ed. Fabric.

Origen, in contrast with the Mosaic Sacrifices, speaks of:—

"*Altars, not sprinkled with blood of cattle, but consecrated with the precious Blood of Christ; Priests and Levites ministering, not the blood of bulls and of goats, but the Word of God through the grace of the Holy Ghost.*"—In Jos. Hom. xi. T. ii. p. 400, ed. De la Rue.

He does not say ministrantes Verbo, but Verbum, even as S. Irenæus had said, Verbum quod. I need not say that "ministrantes" is used like our "administering."

S. Cyprian, in the beginning of his Epistle on the use of Wine in the Holy Eucharist, says, (Ep. 63, ad Cæcil., p. 182, Oxf. Tr.) "Some, either through ignorance or simplicity in consecrating and administering to the people the Cup of the LORD, do not the same as JESUS CHRIST our LORD and God, *the Teacher of this Sacrifice*, did and taught." Then, excusing himself from arrogance in writing, in that he wrote "by the inspiration and command of God," (see *Ib. Note t*), he says, "You should know that I have been admonished that, in offering the Cup, the tradition of the LORD be observed, nor aught else be done by us, than what the LORD has first done for us, that the Cup *which is offered in commemoration of Him* should be *offered*, mixed with wine. For whereas CHRIST says, 'I am the true Vine,' the Blood of CHRIST is surely not water but wine;" (or, "not water surely, but wine is the Blood of CHRIST")—Sanguis Christi non aqua est utique sed vinum.—"Nor can His Blood, whereby we have been redeemed and quickened, appear to be in the Cup, when the Cup is without that wine, whereby the Blood of CHRIST is set forth, as is declared by the mystical meaning and testimony of all the Scriptures." And after speaking of "the mystery of the Sacrifice of our LORD," "being prefigured in the priest Melchizedec," who offered bread and wine, he asks, "Who is more a Priest of the High God than our LORD JESUS CHRIST, Who offered a Sacrifice to GOD the FATHER, and *offered that same* which Melchizedec had offered, that is, *bread and wine*, namely, *His own Body and Blood?*"

And later in the same Epistle,—

"Taking the Cup on the eve of the Passion, He blessed it, and gave to His disciples, saying, 'Drink ye all of this; for this is My Blood of the New Testament, which is shed for many, for the remission of sins. I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My FATHER's kingdom.' Wherein we find that *the Cup which the Lord offered* was mixed, and that *that was wine which He called His Blood*. Whence it is apparent that *the Blood of Christ is not offered*, if there is no wine in the Cup; nor *the Sacrifice of the Lord celebrated by a legitimate consecration*, unless our Oblation and Sacrifice corresponds with His Passion. But how shall we drink new wine

of the fruit of the vine with CHRIST in the Kingdom of the FATHER, if, in the *Sacrifice of God the Father and of Christ*, we do not offer wine, nor mingle the Cup of the LORD according to the LORD's Institution?"

"If, then, it is both commanded by the LORD, and the same thing is confirmed and delivered by His Apostle, that as often as we drink in remembrance of the LORD, we do the same which the LORD also did; we discover that what was commanded is not observed by us, unless we also do the very same that the LORD did, and mingling the Cup of the LORD in like manner, depart not from the Divine authority."

"Since, then, neither the Apostle himself, nor an angel from Heaven, can preach or teach otherwise than CHRIST has once taught, and His Apostles preached, I marvel much whence this practice has arisen, that in some places, contrary to Evangelical and Apostolic discipline, water is offered in the Cup of the LORD, which alone cannot represent the Blood of CHRIST."

"If in the Sacrifice which CHRIST offered, CHRIST only is to be followed, then we ought to obey, and do that which CHRIST did, and which He commanded should be done."

"If it is unlawful to break even the least of the LORD's commandments, how much more to infringe those so great, so weighty, so concerning the very Sacrament of the LORD's Passion and our redemption, or by human tradition to change it into something else than was divinely appointed. For, if JESUS CHRIST, our LORD and GOD, is Himself the great High Priest of GOD the FATHER, and first offered Himself a Sacrifice to the FATHER, and commanded this to be done in commemoration of Himself, surely that Priest truly acts in CHRIST's stead who imitates that which CHRIST did; and he then offers a true and full Sacrifice in the Church to God the Father, when he begins to offer it according as he sees Christ Himself offered it."

"It remaineth that the whole discipline of religion and the truth is overthrown, unless what is spiritually enjoined is faithfully maintained. Unless indeed this be any one's fear, in the morning Sacrifices, lest by the savour of wine he smell of the Blood of CHRIST; yet so then the brotherhood is beginning to be kept back from the Passion also of CHRIST in persecution, while, in the oblations, they learn to be ashamed of the Blood and Blood-shedding of Christ."

"And because we make mention of His Passion in all Sacrifices (for the *Passion of the Lord is the Sacrifice which we offer*), we ought to do nothing else than what He did. For the Scripture says,—'For as often as ye eat this Bread and drink this Cup, ye do show the LORD's death till He come.' As often then as we offer the Cup in commemoration of the LORD and His Passion, do we what it is known the LORD did."

S. Laurence, in his entreaty to S. Sixtus, his Bishop, not to leave him behind, at his martyrdom, unites the mention of the

Eucharistic Sacrifice and the Blood of CHRIST (in S. Ambrose de Offic. i. 41, n. 214.)

“Whither goest thou forth, father, without thy son? whither hastenest thou, holy priest, without thy deacon? Never wert thou wont to offer sacrifice without thy minister. To whom thou hast committed the consecrated Blood of CHRIST, the fellowship in the completion of the sacraments, dost thou refuse to him the fellowship of thy blood?”

I can hardly adduce, as an ordinary evidence, the next testimony in point of time, that first great Council of the Church, collected from the whole Church, received by the whole Church, the Council of Nice. All its Canons were received everywhere, and, as appears from the controversy between the African Churches and successive Bishops of Rome in the case of appeals, Provincial Councils felt bound to obey at once a Canon of the Council of Nice. Yet the belief which I have stated is explicitly laid down in one of its Canons. I need use no other words than those of the Nicene Canon, “that priests offer the Body of CHRIST:”—

“It hath come before the holy and great Synod, that, in certain places and cities, the Deacons give the Eucharist to the Presbyters, which neither the Canon nor usage has handed down, that *those who have no power to offer, should give to those who offer, the Body of Christ*. It also came to our knowledge, that some of the Deacons take the Eucharist even before the Bishops. Let all this be done away.”—Can. 18.

The Court will here give due weight to Gelasius of Cyzicus on C. of Nicæa (Cf. Hickes on the Priesthood, vol. ii. p. 111):—

Ἐπὶ τῆς θείας τραπέζης πάλιν κἀνταῦθα, μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν, ἀλλ’ ὑψώσαντες ἡμῶν τὴν διάνοιαν, πίστει νοήσωμεν κείσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν Ἄμωδον τοῦ Θεοῦ, τὸν αἵροντα τὴν ἁμαρτίαν τοῦ κόσμου, ἀθώτους ὑπὸ τῶν ἱερῶν θύμενον· καὶ τὸ τίμιον Αὐτοῦ Σῶμα καὶ Αἷμα ἀληθῶς λαμβάνοντας ἡμῶς, πιστεύειν ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα.

I need hardly inform the venerable Court that Gelasius was Bishop of Cæsarea in Palestine about A.D. 476. He wrote a *σύνταγμα τῶν κατὰ τὴν ἐν Νικαίᾳ Ἀγίᾳ Σύνοδον πραχθέντων*.

S. James of Nisibis, one of the chief Fathers in the Council of Nice, and gifted with prophecy and miracles (Theodoret, Hist. Relig. c. 1), contrasts our Passover with that of the Jews, “The holy man (Moses) commanded, not to eat thereof raw, nor sodden with water, but roast with fire.” This is most clear,

"for that Sacrifice, which is offered in the Church of God, is roasted with fire, and is not sodden with water, nor is offered raw upon the Altar." He shows, moreover, how they should eat it (the Sacrifice) "'having your loins girt, and shoes on your feet, and a staff in your hands.' Herein are great mysteries, for he who eateth of Christ, the true Lamb, girdeth up his reins with faith, and is shod with the might of the Gospel, and hath in his hand the sword of the SPIRIT, which is the Word of God itself," &c. (Serm. xiv. § 6, p. 346, ed. Rom.)

S. Cyril of Jerusalem, in giving to the new-baptised an account of the Communion-Service, as it was then said at Jerusalem, says :—

"Then having sanctified ourselves with these spiritual hymns, we call upon the merciful GOD to send forth His Holy Spirit upon the gifts lying before Him ; that He may make the Bread the Body of CHRIST, and the Wine the Blood of CHRIST ; for whatsoever the HOLY GHOST has touched, is sanctified and changed. Then after the *Spiritual Sacrifice is perfected*, the Bloodless Service upon *that Sacrifice of Propitiation*, we entreat GOD for the common peace of the Church, &c."—Lect. 23 (Myst. 5) § 7, p. 275, Oxf.Tr.

S. Gregory, the Enlightener (as he was called) of Armenia, said in his prayer just before his martyrdom, A.D. 350 :—

"Since men were wont, at the temples of their idols, to rejoice in the oblations which they offered to the inanimate, therefore Thou too didst call the world to the Sacrifice of Thy SON, and saidst, 'My Calf is slain, and My Feast is prepared.' And Thou madest full the joy from the Cross of Thy SON, and didst satisfy all the ends of the earth with His Life-giving Body."—In Nicephorus Antioch. cont. Euseb. c. 75. Spicil. Solesm. i. 501.

S. Ephrem closes a prayer to our LORD :—

"Lo ! Thou art sacrificed on our table, and sprinkled art Thou on our lips : Through Thee be our supplication accepted : Blessed Thou by all Who pityest all."—Parænes. 74, T. iii. p. 555, Syr.

S. Didymus of Alexandria says—

"What sacrifice would he not ? Plainly that of the law of Moses, whereof GOD speaks by Malachi also, 'I have no pleasure in you, and I will not receive an offering at your hands ; wherefore, from the rising of the sun to the going down thereof, My Name is glorified among the heathen ;' and by Isaiah, 'What is the multitude of your oblations to Me ? Who hath required them at your hands ?' Having thus utterly banished

all Jewish sacrifices, so that even incense, offered by them, was accounted abomination by GOD, he brings in, in place thereof, the bloodless and reasonable sacrifice of the Body and Blood of the LORD, in the new song through the New Testament, of which [Body and Blood] He said, 'Whoso eateth My Flesh and drinketh My Blood hath eternal life.' 'Wherefore,' He said, 'sacrifice and offering Thou wouldest not; but a Body Thou hast prepared for Me.' But CHRIST Himself prepared for the Church a Body, the LORD'S. And that He did, not vaguely, but at the time of the mystical supper, when He said, 'Take and eat.' This Body, then, He prepared for our participation."—In Corder. Cat. in Ps. 39 (40), 7, i. 748.

S. Macarius, the Great and the Devout, whose spiritual works all have loved, unites the Oblation and the Body of CHRIST:—

"Consider that these visible things are types and shadows of the things hidden; the visible temple, of the temple of the heart; the priest, of the true priest of the grace of GOD; and so on. As, then, in this visible Church, unless first the readings of psalmody, and the rest of the prescribed order, were to precede, it would not be in order, that the priest should celebrate *the Divine mystery itself of the Body and Blood of Christ*; or, again, although even the whole ecclesiastical canon were added, but the mystic *Eucharist of the Oblation by the priest* and the communion of the Body of CHRIST did not take place, the ecclesiastical ordinances would not be fulfilled, and the Divine service of the mystery would be defective; so think thou as to the state of the Christian, &c."—De Caritate, § 29. Gall. vii. 207.

S. Ambrose states very clearly that 'CHRIST is the Sacrifice.' In giving an account to his sister of the discovery of the bodies of two Martyrs, SS. Gervasius and Protasius, and his placing them under the Altar of the new Church which he was dedicating, he says:—

"Let the triumphant victims (the martyrs) enter the place *where Christ is the Sacrifice*. But *He upon the Altar*, Who suffered for all; they under the Altar, who were redeemed by His Passion. This place I had destined for myself. For it is meet that a Priest should rest *there where he was wont to offer*. But I yield up the right side to the holy victims; that place was due to martyrs."—Ep. 22, § 13.

Again, in his Commentary on S. Luke—

"For thou canst not doubt that the Angel stands by, when CHRIST standeth by, *when Christ is immolated*. For Christ our Passover is *immolated*."—In S. Luc. L. i. § 28.



Again, at the consecration of another Basilica, he closes his discourse with this prayer :—

“Thee, now, O LORD, I entreat, that upon this Thine house, upon these Altars which this day are dedicated, upon these spiritual stones, in each of which a spiritual temple is consecrated to Thee, daily Thou wouldest in Thy Divine mercy look down, and receive the prayers of Thy servants, which are poured forth in this place. *Be every sacrifice* for a sweet smelling savour unto Thee, *which* in this temple *is offered to Thee*, with pure faith, with pious zeal. And when *Thou lookest on that saving Sacrifice, whereby the sin of this world is blotted out*, look also on these sacrifices of pious chastity, and defend them by Thy daily help, that they may be to Thee sacrifices acceptable, for an odour of sweetness, pleasing CHRIST the LORD, and vouchsafe to ‘preserve their whole spirit and soul and body unblameable,’ unto the day of Thy SON our LORD JESUS CHRIST.”—Exh. Virg. § ult. p. 302.

The same belief is expressed in the well-known comparison of the “shadow in the law, the image in the gospel, the verity in the heavens” (Cf. Dr. Pusey, *The Doctrine of the Real Presence*, p. 454), which is sometimes quoted as if S. Ambrose did not believe in the Real Presence of the Body and Blood of CHRIST in this Sacrament. As has been observed—

“*Unless there were a Real Presence, the Sacrament of the Gospel would be a less expressive shadow than the Paschal Lamb. Yet it is different, he says, from the truth. The sacrament of the Gospel stands between the shadow in the law and the truth in the heavens, in that it has, like the law, a visible image, yet an image of the truth, not absent, as in the law, but invisibly present with us.*”—

S. Ambrose’s words are, “First then, the shadow went before, the image followed, the truth *will* be. The shadow in the Law; the image in the Gospel; the Verity in the heavenly places. . . . Therefore of those things which are now celebrated in the Church, the shadow was in the discourses of the prophets, the shadow in the deluge, the shadow in the Red Sea, since our fathers were baptized in the cloud, and in the sea; the shadow in the rock, which brought forth water, and followed the people. Was not that sacrament a shadow of this all-holy Mystery? Was not the water from the rock a shadow? the water, as it were Blood from CHRIST, which followed the people, while fleeing, that they might drink, and not thirst, might be redeemed, and not perish? But now hath the shade of night and of the darkness of the Jews departed; the day of the Church hath drawn nigh. We have seen the High Priest coming to us, we have seen and heard Him offering for us His Blood: we priests follow, as we can; that we may offer sacrifice for the

people: although weak in deserts, yet honourable in sacrifice; since though *Christ is not now seen to offer, yet Himself is offered on earth, when the Body of Christ is offered: yea Himself is plainly seen to offer in us, Whose Word sanctifieth the Sacrifice which is offered.* And Himself indeed standeth by us, as an Advocate with the FATHER: but now we see Him not: then shall we see Him, when the image shall have passed away, the verity come. Then at length not in a glass, but face to face, shall be seen that which is perfect.”—In Ps. xxxviii. § 25, p. 852.

And again:—

“Those” (De Off. i. 48, § 248, ii. 63) “things then we must desire wherein is perfection, wherein is truth. Here is the shadow; here the image; there the Verity. The shadow in the Law, the image in the gospel, Verity in the heavenly places. Before, a lamb was offered; a calf too was offered; now CHRIST is offered. But He is offered as a Man, as capable of suffering; and He offers Himself as a Priest, to forgive our sins; here in image” (i. e., He offers Himself in image under the sacrament), “there in verity” (in His own Person in its natural mode of being, “where He intercedeth for us as an Advocate with the FATHER. Here then we walk in an image, we see in an image; there face to face, where is full perfection, since all perfection is in the Verity.”

S. Jerome, in explaining the parable of the Prodigal, at the request of S. Damasus, regards, like other Fathers, the feast on his return, as representing the Eucharist. He says then—

“The fatted Calf who is sacrificed for the salvation of the penitent, is the SAVIOUR Himself, by Whose Flesh we are daily fed, Whose Blood we drink. This feast is daily celebrated: daily does the FATHER receive the SON; always is CHRIST sacrificed for believers,” (semper Christus credentibus immolatur.)—Ep. 21. ad Damas. § 26, 27.

Farther, in his Dialogue against the Pelagians, “He so taught His Apostles, that Believers should, at the Sacrifice of that Body, venture to say, ‘Our FATHER,’” &c.—Dial. c. Pelag. iii. 15, T. ii. p. 786.

And on the sacrifice of Melchisedec—

“In that he says, ‘Thou art a Priest for ever after the order of Melchisedec,’ our mystery is signified under the word ‘order,’ not in sacrificing irrational animals through [the order of] Aaron, but by the offering bread and wine, that is, the Body and Blood of the LORD JESUS.”—Quæst. Heb. in Gen. xiv. 18, T. iii. 329.

And again, on account of the Institution of the Holy Eucharist in S. Matthew:—

“After that the typical Passover was finished, and He had eaten the

flesh of the Lamb with the Apostles, He takes bread, which strengtheneth the heart of man, and passes to the true Paschal Sacrament; that as Melchisedec, Priest of the Most High GOD, offering bread and wine, had done in prefiguration of Him, *He Himself might represent* [to the FATHER] *is the VERITY of His own Body and Blood.*—In Matt. L. iv. c. 26, p. 216.

Where he contrasts the *in veritate* of the Eucharist with the *in præfiguratione* of Melchisedec's sacrifice. Explaining Eze-kiel's prophecy of the Temple, of the Church of CHRIST, he interprets the mention of sacrifices there as prophetic of our sacrifices :—

“Let Bishops and Presbyters, and the whole Ecclesiastical order hear this, that they bring not alien children, uncircumcised in heart, and uncircumcised in flesh, to be in the Sanctuary of GOD, and pollute His house. For if they do this, what follows will be applied to them :—‘And ye offer My Bread,’ to wit, the shew-bread, in all Churches and the whole world, which springs from one Bread [that consecrated by our LORD at the last Supper], and not bread only, but the fat also, whereof it is written, ‘He satisfied them with the marrow of wheat, and [ye offer] the Blood [et sanguinem] which was shed in CHRIST’S Passion.’—In Ezech. xlv. 7.

And again—

“And the Priest, he saith, shall take of His Blood, what shall be for the sin of all : [His] Who, in other words is called a ‘Lamb,’ in Exodus and the Gospel, where John Baptist saith—‘Behold the Lamb of GOD, Which taketh away the sins of the world.’ But it is the precious Blood where-with we are redeemed in the Passion of the LORD our SAVIOUR : by Whose Flesh we are nourished, and Whose Blood we drink.”—In Ezech. xlv. 19, p. 571.

And a little farther on, in Ezek. xlv. 13, p. 579, he teaches what is that burnt-offering :

“*He shall sacrifice* a burnt-offering unto the LORD, a Lamb ‘of the first year,’ and not on certain days, but ‘daily,’ nor at any hour, but ‘*in the morning,*’ shall he sacrifice it—Who that Lamb without spot is, Isaiah will say more fully (lv. 7) and Jeremiah (xi. 19) and John Baptist (John i. 29.)—And let not the reader wonder that the same is Prince and Priest, and Calf and Ram and Lamb, since in Holy Scripture we read of Him as LORD and GOD, and Man and Prophet, and Stem and Root, &c., as the case requires.—In the whole burnt-offering, then, of that *Lamb* of the first year, without blemish, *which is always offered in the morning,* the Prince Himself will make the Sacrifice or Mincha.—And a third part of a hin of oil is offered, that it may be mingled or sprinkled on the fine flour,

a sacrifice to God, continual, by a perpetual ordinance, which is no day intermitted, but is *always offered, at all times*, at the rising of the sun, that that may be fulfilled which is put at the close of this section—'*He shall offer a Lamb for a sacrifice, and oil every morning for a continual burnt-offering.*'"

And in applying to heretics the words of Hosea—"They sacrifice flesh and eat it." (On Hos. viii. 18, T. vi. p. 89)—

"These sacrifice many sacrifices and eat them, *forsaking the one sacrifice of Christ*, and not eating *His* flesh, Whose flesh is the food of believers. Whatever they do, simulating the order and rites of the sacrifice, or whether they give alms, God will accept none of such sacrifices."

As S. Jerome only contrasts the law and the gospel, he opposes them not as shadow and image, but as shadow and substance :—

"There is as great difference between the shewbread and the Body of CHRIST, as between the shadow and the substance, between the image and the reality, between patterns of things to come, and those things which were prefigured by the patterns."—In Tit., cap. i. p. 702.

Again, the eminent S. Gaudentius of Brescia, (De Pasch., Tract. ii.)—

"In the shadow of that legal Passover not one lamb was slain, but many. For one was slain in every house, since one was not sufficient for all. But a figure is not the reality [*proprietas*] of the LORD's Passion. For a figure is not the verity, but an imitation of the verity. . . . In this verity, then, in which we are, One died for all; and *the Same* in each house of the Church, in the mystery of bread and wine, *being sacrificed*, refresheth; believed on, quickeneth; consecrated, sanctifieth the consecrators. This is the Flesh of the Lamb: this His Blood. For 'the Bread Which came down from Heaven' saith: 'The Bread Which I give, is My Flesh for the life of the world.' Rightly too is His Blood expressed by the 'kind' of wine, [*'Vini specie sanguis ejus exprimitur,' &c.*], in that He saith in the Gospel, 'I am the true Vine.' He Himself plainly declares all which is *offered in the figure of His Passion* to be, in one, His Blood. Whence the most blessed Patriarch Jacob prophesied of CHRIST, saying, 'He shall wash His garments in wine, and His raiment in the blood of the grape.' For the garment, the raiment of our body, He was about to wash in His Own Blood. Himself then the Creator and LORD of nature, 'Who bringeth forth bread from the earth,' of bread again (for He both can, and hath promised) makes His own Body; and He Who of water made wine, makes also of wine His Own Blood."

S. Augustine says in very plain terms that what is offered is the Body and Blood of CHRIST :—

“ I then [in allusion to a corruption of drunken feasts on the festivals of the Martyrs, which S. Augustine abolished, Ep. ad Alyp. 29, 4, T. ii. p. 49, ed. Ben.] added, that the Jewish people itself, while as yet carnal, in that temple *where the Body and Blood of the Lord were not yet offered, never celebrated, I do not say drunken, but not even sober feasts.*

“ But some have thought good, and that with show of reason, that on one fixed day in the year, on which the LORD gave the actual supper, it is lawful that *the Body and Blood of the Lord should, as though for a more marked commemoration, be offered and received after eating.*”—Ep. 54 ad Januar. § 9, p. 127.

“ But whereas the LORD says, ‘ Except ye eat My Flesh and drink My Blood, ye have no life in you ;’ why were the people so strictly forbidden the blood of the sacrifices which were offered for sins, if by those sacrifices this one Sacrifice was signified, wherein is the true remission of sins ; while yet *the Blood of that Sacrifice* itself, not only is no one forbidden to receive for nourishment, but rather all, who wish to have life, are exhorted to drink.”—Quæst. in Lev. qu. lvii. p. 516.

“ ‘ I will offer my vows unto the LORD, in the sight of them that fear Him.’ The Sacrifice of peace, the Sacrifice of love, the Sacrifice of His Body the faithful know.”—In Ps. xxii., Ex. 2, v. 28, p. 161.

“ The Sacrifice of the Jews was, as ye know, according to the order of Aaron, in animal victims, and this is a mystery ; for not as yet was *the Sacrifice of the Body and Blood of Christ*, which the faithful know and they who have read the Gospel, which Sacrifice is now diffused throughout the whole world. The Sacrifice of Aaron then was taken away, and the Sacrifice after the order of Melchisedec began. Our LORD JESUS CHRIST willed our salvation to be in His Body and Blood. But whereby commended He His Body and Blood ? By His humility. For were He not humble, it could not be eaten or drunk. By Him are the Angels filled. ‘ But He made Himself of no reputation,’ that man might eat Angels’ food, and ‘ took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross ;’ *that so from His Cross might be commended unto us the Body and the Blood of the Lord, for a new Sacrifice.*”—In Ps. xxxiii. (xxxiv. Eng.) § 5, 6, T. iv. p. 210, 1.

“ ‘ Sacrifice and burnt-offering Thou wouldest not,’ said the Psalmist to GOD. For the ancients, when as yet *that true Sacrifice which the faithful know* was foreannounced in figures, celebrated the figures of the substance (*rei*) which was to be. Why did He not will them ? Why did He first will them ? Because all those things were as words of one promising ; and

promissory words, when what they promise is come, are spoken no more. Those Sacrifices then, as promissory words, have been taken away. What has been given in fulfilment? That Body which ye know; which ye do not all of you know; which of you who know It not, I pray GOD none may know It to your condemnation."—In Ps. xxxix. (xl. Eng.) § 12.

"To be made a partaker of that Table is to begin to have life; for in Ecclesiastes, 'it is not good for a man save that he should eat and drink,' what can he be more probably thought to mean, than what appertains to the participation of this Table, which the Priest Himself, the Mediator of the New Testament, exhibits after the order of Melchizedec, *of His own Body and Blood*. For *this Sacrifice* succeeded all those sacrifices of the Old Testament, which were immolated as a shadow of That to come, of which we understand that Voice of the same Mediator speaking, through the prophecy in the 39th Psalm, 'Sacrifice and offering Thou wouldest not, but a Body hast Thou prepared for Me;' because *for all those Sacrifices and oblations His Body is offered*, and is ministered to the communicants."—De Civ. Dei, xvii. 20, T. vii. p. 484.

S. Augustine, too, calls the Sacrifice both a "Memory," in relation to the Sacrifice on the Cross, and an Oblation of the Body and Blood of CHRIST, in the present.

"The Hebrews in the sacrifices from their flocks, which they offered to GOD, in many and various ways (as was worthy of so great thing), solemnized the prediction of that future Sacrifice, which CHRIST hath offered. Whence Christians now solemnize the *memory of that completed Sacrifice*, in the sacred *Oblation and Communion of the Body and Blood of Christ*."—Cont. Faust. L. xx. c. 18.

In regard to S. Chrysostom especially, it has been customary among those who have disbelieved the Real Presence to apologise for him in using fervid words, "immoderate hyperboles," and the like. The excuses, which are meant to be charitable towards this great doctor of the Church, would, on the theory of those who make them, be over-charitable. The words "tremendous," "awful," "fearful," which he uses of the sacrifice, would, on any other theory but the Real Presence, be, not hyperboles, but senseless. No one would apply them to the act of prayer. Awful as is the majesty of GOD, prayer to Him Whom, through the SON, we may approach as a FATHER, is no longer terrible or awful. Yet unless the Body and Blood of our LORD, yea, our LORD Himself, were present there, if the only oblation were of the material elements, there was nothing more awful, I may say,

nothing so affecting, as the solemn prayer in our Litany, "By Thine agony and bloody sweat." The words *σπικτή θυσία* to one who believes not the unseen Sacramental Presence of the Body and Blood of CHRIST, would be, I may say, so obviously *false*, that he could not use them. But then the *faith* of S. Chrysostom must have been different from his. The other fervid words which S. Chrysostom uses relate to the circumstances, the things which stand connected with the truth. For the truth itself he uses very simple words. He presupposes that faith sees what is invisible; but in speaking of that invisible object of faith he uses no rhetoric. They are the simplest of all simple words, nay, the same often repeated. There is an absence of variety or of ornament, because the simplest words suit best to what is above all thought. What makes us thrill in reading S. Chrysostom, when speaking of that sacrifice, is not rhetoric, but the bold nakedness of words with which he expresses his faith. There is eloquence; but it relates to what S. Chrysostom believed, that angels were present there, or to man's feelings, or the greatness of God's condescension. Separate in your mind the actual words in which S. Chrysostom expresses the unseen Presence of our LORD, and if you believe the same you could hardly find simpler in which to express it.

"For when thou seest the Lord sacrificed, and lying, and the priest standing over the sacrifice, and praying over it, and all present reddened by that precious Blood, dost thou still think that thou art among men, and standing upon earth, and wilt thou not be at once translated to Heaven, and casting forth from thy soul every carnal thought, gaze around thee on the things that are in Heaven with a naked soul and pure mind? O, the wonder! O, the love of God to man! He that sitteth on high is held in that hour in the hands of all," [they are the simple words of the Autun inscription,] "and He gives Himself to those that desire, to embrace and receive Him. But all do this through the eyes of the faith."—*De Sacerdot.* iii. 5.

Again, speaking of the Clergy, he says in the same treatise,—"when he also invokes the HOLY SPIRIT, and consummates the most awful sacrifice, and touches incessantly the common Lord of all. *Συνεχῶς ἐφάπτεται Δεσπότου.* . . . At that time angels too stand by the Priest, and the whole order of the heavenly powers crieth aloud, and the space around the altar is

*filled in honour of Him who lieth there."* (Ib. vi. 4.) Elsewhere he speaks of the LORD's Table taking the place of the manger, for "here too will lie the Body of the LORD."

"If we come there with faith, we shall certainly see Him lying in a manger. For this Table occupies the place of the manger. For *here too will the Lord's Body lie*: not wrapped in swaddling clothes, as then, but encircled all round by the HOLY GHOST. The initiated know what is meant."—De B. Philogonio, § 3.

He objects to men exacting an oath, "*where Christ lieth sacrificed.*"—Hom. xv. ad Pop. Ant. § 5, t. ii. p. 187.

"What dost thou, O man? At the sacred Table thou exactest an oath, and where CHRIST lieth sacrificed, there thou sacrificest thine own brother."

He asserts that communicants are about to behold Him that was nailed to the Cross as a Lamb slain and sacrificed.

"Since (De Cœm. et Cruce, n. 3, T. ii., p. 401) then we too shall this evening (Easter Eve) see Him Who was nailed on the Cross, *as it were a Lamb slain and sacrificed*, let us approach with trembling, I beseech you, and much reverence and godly fear. Know ye not how the Angels stood at the tomb which had not the Body, the empty tomb? But yet since it had once received the Body of the LORD, they show much honour even to the place. The Angels, who surpass our nature, stood at the tomb with so great reverence and godly fear; and *we*, who are about to stand, not before an empty tomb, but at *the very Table which hath the Lamb*, do we approach with tumult and distraction? and how shall we then be pardoned?"

See how, speaking of the sacrifice, he contrasts the tomb which *had not* the Body (*οὐκ ἔχοντι σῶμα*), and the Table which *had* the Lamb (*τῇ τὸν ἀμνὸν ἐχούσῃ*).

Again, he uses the language (*id.*)—

"*When thou seest the Lamb sacrificed and made ready,*"—"thou beholdest the Lamb slain? If, the whole night through, thou couldest look on this Sacrifice, tell me, shouldst Thou have too much of it? . . . . Consider What it is that lieth before thee, and what caused it. *He was slain for thy sake and thou neglectest to see Him sacrificed.* . . . . It is blood, the very Blood which blotted out the handwriting of our sins, the Blood which cleansed thy soul, which washed away the stain, which triumphed over principalities and powers."

We may think how *we* should appeal against breaches of



charity. If we appealed to our communicating together, should we say, with S. Chrysostom (in Rom. Hom. viii.)—

“Reverence now, oh reverence this Table of which we all are partakers! CHRIST, who was slain for us, the Victim that is placed thereon.” And again (de Prod. Jud. i. 6), “Reverence the ground of the Oblation, (*προσφορᾶς*.) CHRIST lies before thee slain. And for whom was He slain, and why? That He might make peace between the things in heaven and earth.”

We speak of the love of CHRIST in offering Himself *for* us. This very presentment shows how strange to some of us is S. Chrysostom’s language, “commanding to offer up Himself.”—In 1 Cor. x. 16. Hom. xxiv. n. 2.

“CHRIST even herein (in giving us His Blood) exhibited His care and fervent love for us. And in the old covenant, because they were in an imperfect state, the blood which they used to offer to idols, He Himself submitted to receive, that He might separate them from those idols: which very thing again was a proof of His unspeakable affection; but here He hath transferred the sacred office to that which is far more awful and glorious, changing the very sacrifice itself, and instead of the slaughter of irrational creatures, commanding to offer up Himself (*ἀντὶ τῆς ἀλόγων σφαγῆς ἑαυτὸν προσφέρειν κελεύσας*).”

Again, who would use his words of the dismissal of persons in deadly sin from the Communion:—

“It is for this reason, that they which are in sin are first of all put forth. For just as when a master is present at his table, it is not right that those servants who have offended him should be present, but they are sent out of the way, just so also here when the Sacrifice is brought forth, and CHRIST, the LORD’S Sheep, is sacrificed.”—In Eph. i. Hom. iii.

I would add, that S. Chrysostom often uses the words as I did, of what (when I was misunderstood) I called the “passive sacrifice.” He uses the word “sacrifice” of that which we receive.

“Think with thyself, O man, *what Sacrifice* thou art about *to touch*, what Table to approach! Lay to heart that, being earth and ashes, thou partakest of the *Body and Blood of Christ*.—GOD invites thee to His own Table, and *setteth before thee His Own Son*, &c. Let us draw near, as approaching to the King of Heaven.”—In Diem Nat. J. C. § 7; see also cont. Ludos et Theatra. § 4.

“When one would communicate, one should not watch for Feasts, but cleanse the conscience, and so touch that holy Sacrifice” (De Bapt. Christi,

fin.); "this (the tongue) is the member through which we receive the awful Sacrifice" (the faithful know what I mean), in Ps. 140, § 4.

I said that S. Chrysostom used great simplicity of words as to the Sacrifice itself. Let me draw your attention to this. His faith presupposed, there could not be simpler. He even repeats himself, "the LORD *sacrificed* and lying there." "He who *lieth* there," "CHRIST *lieth sacrificed*." "He touches the common LORD of all." "Here *will lie* the Body of the LORD," "as a Lamb slain and *sacrificed*." "CHRIST Who was slain for us," "the sacrifice upon it" [the altar], "offer up Himself." Or to take S. Chrysostom's own terms, ὅταν ἴδῃς τὸν Κύριον τεθυμένον καὶ κείμενον (de Sacerd. iii. 5;) τοῦ κοινοῦ πάντων συνεχῶς ἐφάπτηται Δεσπότου (ib. vi. 4;) τοῦ κειμένου (ib.) ἐνταῦθα κίσεται τὸ σῶμα τὸ Δεσποτικόν (de B. Phil. 3;) ἐπὶ τραπέζης ὀρκίζεις ἱερᾶς, καὶ ἐνθα ὁ Χριστὸς κείται τεθυμένος (ad Pop. Ant. xv. 5;) ὡς ἄμνον ἐσφαγμένον καὶ τεθυμένον (de Cœm. et Cruc. § 3;) αὐτῇ τῇ τραπέζῃ τῇ τὸν ἄμνον ἐχούσῃ (ib.) τὴν τράπεζαν ταύτην—τὸν δι' ἡμᾶς σφαγέοντα Χριστὸν, τὸ θῦμα τὸ ἐπ' αὐτῆς κείμενον (in Rom. Hom. viii. n. 8;) ἐαυτὸν προσφέρειν κελεύσας (in 1 Cor. Hom. xxiv. 2;) κείμενον τὸν Χριστὸν ὁρῶν ἐπὶ τῆς φάτνης (in S. Matt. Hom. vii. n. 2;) τὸ σῶμα αὐτοῦ πρόκειται νῦν ἡμῖν (ib. Hom. i. n. 2;) ὁρᾶς αὐτὸν κείμενον (ib.) ἐαυτὸν παρέθηκε τεθυμένον (ib. 3;) ἐσφαγμένος πρόκειται ὁ Χριστὸς (de prodit. Jud. i. 6;) τοῦ Θεοῦ καλοῦντος ἐπὶ τὴν ἑαυτοῦ τράπεζαν καὶ τὸν ἑαυτοῦ προτιθέντος Τὸν (in Diem Nat. J. C. n. 7.) So far from the words which S. Chrysostom uses for that which is sacrificed being rhetorical, they all lie within a certain cycle, and have the character rather of theological terms. Most are connected with the Eucharistic word τὰ προκείμενα. Thus we have κείται, κίσεται, κείμενος, πρόκειται. We have also ἐσφαγμένος, ὡς ἄμνον ἐσφαγμένον, from the ἄμνος Θεοῦ of S. John i. 29, and the ἀρνίον ὡς ἐσφαγμένον of Rev. v. 6, and again the sacrificial term τεθυμένον. The sameness of the words in so eloquent a writer as S. Chrysostom shows that he was careful to use great precision.

Indeed, so far as these terms go, there is no difference between him and hard and dry Theodoret. Indeed, Theodoret allows himself in antitheses from which the glowing S. Chrysostom abstains:—

"The people which, from the Gentiles, hath believed on Thee will ever say, 'Thus have I appeared before Thee in Thy Sanctuary,' that is, in Thy

Temple, where Thou art sacrificed unsacrificed, and art divided undivided, and art expended remaining unspent.'—In Pa. lxiii. 3, T. i. p. 1019, ed. Schulz. (Θήν ἄθύτως καὶ μετρίῃ ἀμερίστως καὶ ἐκδαπανῶ μένον ὑδαίνυτος.)

Elsewhere, in language like S. Chrysostom's, he contrasts simply the reality which we have with the Jewish types (Qu. 24 in Exod. c. xii. T. i. p. 139):—

"He bade them take a bunch of hyssop, and, having dipped it in the Blood of the LAMB that was sacrificed, to anoint the lintel and door-posts, that when the destroyer came in to smite the first-born of Egypt, he, seeing the blood, might pass over the dwellings of the Hebrews. Not that the Incorporeal Nature required such signs, but that through the signs, they might learn the care of GOD'S Providence, and that we, who sacrifice the Spotless Lamb (τοὺς τὸν ἁμωμον Ἄμωτον θύοντας) might know that the type had been described beforehand."

And again, T. ii. Com. in Malach., p. 1676:—

"And the slaughter of irrational victims has come to an end, and the alone Spotless Lamb that taketh away the sins of the world is sacrificed." Μόνος δὲ ὁ ἁμωμος ἁμωδὸς ἱερεῖται.

The language of S. Chrysostom is further illustrated by that of Theodotus, Bishop of Ancyra, and S. Proclus. Theodotus, preaching before the Council of Ephesus, on the Nativity, compares the Communion Table with the Manger. He is speaking not of the active Sacrifice, but of Him Who lieth on the Table, with S. Chrysostom's word *προκείμενος*.

"He Who then drew the Magi with unspeakable might to holiness, hath now also to-day gathered together this joyous assembly; He, no longer laid in the manger, but lying on this saving Table. (ἐπὶ τῆς σωτηριώδους τραπέζης ταύτης προκείμενος.) For that manger was the mother of this Table. For that cause did He lie in that [manger], that on this [Table] He might be eaten, and might to the faithful become saving food.—(Hom. in Nativ. Dom. in Conc. Eph. p. 3, c. 9, iii. 1526, ed. Col.)

S. Proclus, like S. Chrysostom, speaks of the LAMB Who is sacrificed, and 'the sacrifice of the Body of the LORD.' He is giving an account of the Apostolic origin of the Liturgy and its subsequent abridgment by S. Basil and S. Chrysostom:—

"After our SAVIOUR'S Ascension into Heaven, the Apostles, before they were dispersed through the whole world, being assembled with one accord, gave themselves all day to prayer; and finding the mystical sacrifice of the LORD'S Body (τὴν τοῦ Δεσποτικοῦ σώματος μυστήριον ἱερουργίαν) a

comfort to them, they sang it at very great length. For this, and the office of teaching, they considered the most important of all things. Much more with gladness of heart and greatest joy did they continue steadfastly in so divine a Sacrifice, ever mindful of the word of the LORD, 'This is My Body,' and 'Do this in remembrance of Me,' and 'He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him,'—Tract. de Tradit. Liturg. Div. in Gall. Bibl. Patr. T. ix. p. 680.

In contrasting the Jewish rites with the Gospel, he says:—

"And indeed, of old, my beloved, the mystery of the Passover was by the law mystically celebrated in Egypt, but symbolically it was signified by means of the immolation of the Lamb. But now by the Gospel we spiritually celebrate the resurrection festival of the Passover. There, indeed, a sheep from the flock was sacrificed, but *here, Christ Himself, the Lamb of God, is offered up.* *Αρνὸς ὁ Χριστὸς ὁ τοῦ Θεοῦ ἡμῶν προσάγεται.* There is a sheep from the fold, but here, instead of a sheep, *the Good Shepherd Who laid down His own life for the sheep.* There a sign of the sprinkled blood of an irrational creature was the safeguard of a whole people, but *here Christ's precious Blood is poured out [ἐκχέεται] for the salvation of the world, that we may receive remission of our sins.*"—Orat. 14, in Sanct. Pasch. § 2, T. ix. p. 663, Gallandi.

I will now close this part of the subject with extracts from two great and very accurate Fathers, whose expositions of doctrine on the Incarnation were received by those two great General Councils of Ephesus and Chalcedon, S. Cyril of Alexandria and S. Leo.

The desolating heresy of S. Cyril's time involving a denial of the Incarnation, he chiefly impressed the doctrine of the Holy Eucharist in its bearings on the Incarnation,—how the Body of CHRIST which we receive is life-giving, because it is the Body of Him Who is by nature Life, and hath Life, God the SON. This is the aspect of the doctrine which is almost everywhere present to his mind. Yet he speaks of the offering of the Lamb as the characteristic of Christian worship. Speaking of the fulfilment of the prophecy of Zephaniah, (according to the Septuagint,) 'From the ends of the rivers of Æthiopia they shall bring sacrifices (θυσίας) to Me,' (In Zeph. iii. 10, T. iii. p. 617,) he says:—

"The word of the prophecy has its issue in truth. Not in the Roman world alone has the Gospel been preached. It traverses even the barbarous nations. Everywhere are Churches, pastors and teachers, guides and teachers of the Mysteries, and Divine Altars. Spiritually the Lamb

is sacrificed (θόεται νοητῶς ὁ Ἄμνος) by the holy priests even among the Indians and Æthiopians."

νοητῶς, 'spiritually' stands opposed in S. Cyril to those Bloody Offerings of the Law. Again—

"'I will not taste,' saith He, 'of such a passover,' [i. e., that which was typically signified by food,] 'until it be fulfilled in the kingdom of GOD;' pointing out the time when the kingdom of Heaven is preached. For it is fulfilled in us, who reverence a worship above the law, the true Passover. And not a lamb out of the flock sanctifies those who are in CHRIST, but rather Himself, holily sacrificed (ιεουργούμενος) through the Mystic Eucharist [or blessing, consecration] (εὐλογίας), wherein we are blessed and quickened; for He hath become to us the Living Bread, Which came down from heaven, and giveth life unto the world."—In Mai Biblioth. Nov. Patr. ii. p. 413.

Again, in a sermon exhorting to Communion (de Myst. Cœna, init. T. v. p. 2, p. 371):—

"Come as many as delight in the unspeakable Mysteries (τῶν ἀπορρήτων) and are partakers of the heavenly calling, having clad ourselves all-eagerly with the wedding garment, faith undefiled, let us hasten together to the mystic Supper. CHRIST to-day banquets us; CHRIST to-day ministers to us; CHRIST, the Lover of mankind, refreshes us. Awful is it to say, awful what is wrought. The fatted Calf is sacrificed; ὁ μόσχος ὁ σιτευτός (observe the reference to the parable) θυσιάζεται; the LAMB of GOD Which taketh away the sin of the world is slain σφαγιάζεται. The FATHER is gladdened; the SON is willingly immolated (ιεουργεῖται), not now by GOD's enemies, but by Himself, that He may show, that of His own free will was His saving Passion. Ready is the bounteous Giver of great things; before you are the Divine gifts; the mystical Table is prepared; the Life-giving Cup is mingled. The King of Glory sends for you; the SON of GOD receives you; the Incarnate Word of GOD exhorts you; the In-existing Wisdom of GOD the FATHER, who built herself a temple not made with hands, distributes her own Body as bread, and bestows her life-giving Blood as drink."

S. Cyril wrote his "Explanation of the Twelve Chapters" when in arrest at the Emperor's command, but at the request of the Council of Ephesus. The Explanation was subsequently spoken at Ephesus. The title says (Conc. Eph. Pars iii. n. 1, p. 811, ed. Labbe,) "The Holy Synod having requested of him that the twelve chapters should be explained." If ever any writer had occasion to write distinctly, S. Cyril had now. John of Antioch had made the twelve chapters an excuse for condemning

S. Cyril; the Emperor had been gained against him; he had reason to expect to be banished for life. He explained, and in the Explanation thus read before the Council, and inserted in its Acts, is the following statement on the Sacrifice. It is an explanation of the eleventh anathema, which he and the Synod of Alexandria had proposed to Nestorius as a test of his heresy. I may say that the exception taken by the party of John of Antioch (see it in S. Cyril's *Apol. pro 12 capp. adv. Orient. Epist.* Anath. xi., *Orientalium oppositio*, ἀντιπρῆσις), was a cavil as to one expression on the Person of our LORD, not on the Holy Eucharist. Thus, then, when party ran the highest against S. Cyril, no exception was made as to his statement on the Holy Eucharist.

"Showing forth the Death according to the Flesh of the Only-begotten SON of GOD, i. e., JESUS CHRIST, and confessing His Resurrection from the dead, and Ascension into the Heavens, we celebrate in the Churches the holy and life-giving, and unbloody Sacrifice, not believing that that Body which lies to open view is the body of one of the men among us, and of a common man; and in like manner also the precious Blood, but rather receiving it as having become the *proper* Body and also Blood of the all-vivifying Word."—Expl. xi. T. vi. p. 156.

The last authority from S. Cyril is still more weighty. It occurs in the synodical letter of S. Cyril and the Council which he had convened at Alexandria to meet the rising heresy of Nestorius. That letter was read in the first session of the Council of Ephesus. (See Conc. Eph. Act. i. T. iii. p. 503, ed. Lab.) That Council, in its Relation to the Emperors, says—(*Ib.* n. 7, p. 569,) "Having compared the Epistles [not, accordingly, the second Epistle only] of the most holy and God-beloved Archbishop Cyril, with this exposition (the Nicene Creed), we found them harmonious in doctrines and conceptions (νοήματα), and that his teaching was in no respect at variance with that pious exposition."

The Council used words to the same effect to Celestine, Bishop of Rome (*Ib.* Act. v. n. 2, p. 661); and a contemporary, Marius Mercator, writing probably in the interval between the Council of Alexandria and that of Ephesus, prefixes to his Latin translation of the Anathematisms the statement (Mercator, *Opp. T.* ii. p. 116, ed. Garnier,) "which the Roman Church approved by a

true judgment." Although, then, this epistle was not like the second, formally subscribed by the Council of Ephesus, it was approved by them, which gave occasion to Theodoret and the Eastern Bishops to state that the Fathers at Ephesus had subscribed it. Further, at the Council of Chalcedon, the civil magistrates addressing the Council, mentioned "the *two* Canonical Epistles of Cyril, published and confirmed in the Council of Ephesus," as authoritative expositions of the faith.—(Conc. Chalc. Act. iv. T. iv. p. 469, ed. Lab.) In the Fifth General Council the Synod decided (Collat. vi. T. v. p. 517) to consider what in the first holy Synod at Ephesus was moved as to the Epistles of S. Cyril, and at Chalcedon as to the Epistle of Pope Leo. After the Epistle with the Anathematisms had been read, it is said, "After the sayings of the Holy Fathers, and what Cyril, of pious memory, wrote in the two Epistles produced as to the Epistle of Nestorius, &c., and after the production of testimonies as to the same Nestorius, &c., his deposition took place."—(*Ib.* 534.) In a summary of the Council of Chalcedon, in the Fifth General Council, it is said (*Ib.* 548), "The holy Synod of Chalcedon receives S. Cyril, of holy memory, as a Doctor, and accepts his Synodical Epistles, to one of which the twelve chapters were appended, out of which Nestorius was condemned." Sophronius, Archbishop of Jerusalem, in a Synodical Epistle read in the Sixth General Council, mentions, after the four first General Councils, all the works of S. Cyril, which he says, "We receive, and especially the two Synodical Epistles to Nestorius, both the second and the third, to which the twelve chapters are joined."—(Conc. Const. iii. act. xi. T. vi. p. 887.) The Sixth Council itself received as authoritative (among others) the Synodical Epistles written by the blessed Cyril against Nestorius and to the Eastern Bishops—(*Ib.* Act. xviii. p. 1026.)

I have entered into this detail, because it has been questioned whether this Epistle has any other authority than that of S. Cyril and the Synod who sent it. In the letter which received such sanction S. Cyril wrote thus :—

"We celebrate in the Churches the unbloody Sacrifice, and so we approach to the mystic eulogies and are sanctified, being here made partakers of the holy Flesh and of the precious Blood of CHRIST the SAVIOUR of all. And we receive it not as common flesh, GOD forbid ! nor indeed as

that of a sanctified man, and one associated with the Divinity by unity of dignity, nor as one that hath the Divinity dwelling within Him, but as the truly life-giving and proper flesh of the Word Himself. 'Αλλ' ὡς ζῶσσοις ἐληθῆς, καὶ ἰδὼν αὐτοῦ τοῦ λόγου."—Ep. Syn. Alex. T. v. p. ii. Epp. p. 72.

Now, let me not be misunderstood, Right Reverend Brethren, what I now say, I say out of the love of peace. You have yourselves condemned my expression, that "the Sacrifice of the Cross and the Sacrifice of the Altar are substantially one," and "in some transcendental sense identical," as "doctrinally unsound." I have no wish to adhere to any forms of expressing my belief, so that I express that belief distinctly, and the Church, and those committed to my charge, know what I believe. If, then, you will accept this language of S. Cyril, so sanctioned—the one extract directly by four General Councils, (Ephesus, Chalcedon, and the fifth and sixth at Constantinople,) the other having the tacit approbation of one—I am perfectly willing to substitute the language of that great Father for that to which you have objected.

S. Leo had, as you well know, the opposite heresy to combat, and so, as Cyril, against Nestorius, urged that the Sacrifice was not the Body of a man, such as we, but the Own Body of the All-vivifying Word, S. Leo had to maintain the other part of the truth, that it was our own true nature, that in the words of the Athanasian Creed, that Flesh was of one substance with ours :—

"In the Church of GOD, which is the Body of CHRIST, neither are the priestly offices valid, nor the Sacrifices true, except the true High Priest in our own proper nature (in nostræ proprietate naturæ) reconcile us, the true Blood of the Immaculate LAMB cleanse us. Who, though He is set at the Right Hand of the FATHER, yet in the same Flesh which He took of the Virgin, doth He complete the Sacrament of Propitiation (in eadem carne quam sumit ex Virgine, Sacramentum propitiationis exequitur), as saith the Apostle, 'CHRIST JESUS, Who died, yea rather, Who is risen, Who is set on the Right Hand of GOD, Who also maketh intercession for us.'"—Ep. lxxx. ad Anatol. §. 2, p. 1040.

In reference to our LORD's priesthood after the order of Melchisedec, he says (Serm. v. de nat. ips. v. c. 3) :—

"Our LORD JESUS CHRIST, most beloved, is present (as we confess not rashly, but faithfully) in the midst of the faithful; and although He sitteth at the Right Hand of GOD the FATHER, 'until He make His



enemies His footstool,' yet is not the great High Priest absent from the assembly of His Priests, and rightly is it sung to Him by the mouth of all His Priests, and the whole Church, 'The LORD sware, and will not repent: Thou art a Priest for ever after the order of Melchisedec.' For Himself is the true and eternal Bishop, Whose office can have neither change nor end. Himself it is, whose likeness Melchisedec set forth, offering to GOD not Jewish sacrifices, but the Sacrifice of that Sacrament, which our Redeemer consecrated in His Body and Blood."

And in contrast to the Jewish shadows:—

"That the shadows then might give place to the Body, and images cease under the presence of the truth, the old observance is taken away by the new Sacrament, sacrifice passes into Sacrifice, blood is taken away by Blood, and the legal festivity is at once changed and completed."—Serm. 58, de Pass. 7, § 1, fin. p. 219.

Again, on that first institution:—

"JESUS, stedfast in His design, and unshaken in the work appointed by the FATHER, consummated the Old Testament, and founded the new Passover. For when His disciples sat down with Him to eat the Mystic Passover, while those in the hall of Caiaphas were debating how CHRIST might be put to death, He, ordaining the Sacrament of His Body and Blood, was teaching what sort of Sacrifice should be offered to GOD."—Ib. § 4, p. 220.

Again—Serm. lix.—

"Thou hast drawn, O LORD, all things to Thyself, so that what was done under shadowy representations in the one temple of Judea, the devotion of all nations might celebrate everywhere in a full and open Sacrament. For now both the order of Levites is more illustrious, and the dignity of the elders is greater, and the anointing of priests is more holy, because Thy Cross is the source of all benedictions, the cause of all graces. . . . Now also, the variety of carnal sacrifices ceasing, *the one oblation of Thy Body and Blood supplies the place of all the different kinds of victims, because Thou art the true Lamb of God, that takest away the sins of the world*; and Thou dost in Thyself perfect all the mysteries, that as there is *one Sacrifice* instead of every victim, so there may be one kingdom formed out of every nation."

I would now pass to my third head, which follows indeed with self-evidence from the second, that, being commanded to offer to the FATHER (commemoratively of the Passion of His SON, and pleading to Him the merits of that Passion) the precious Body and Blood of His Son, sacramentally, but really present, we cannot but obtain great gifts of grace and mercy from Him. And

here, in regard to the Fathers, some statements from writers of very different schools are put together ready to my hands by Johnson in his Unbloody Sacrifice, in proof of his position, that "one great end of this Sacrifice is to procure Divine blessings, and especially pardon of sin. In the first respect, it is propitiatory; in the second expiatory, by virtue of its principal, the grand Sacrifice."—(C. ii. sect. 2, n. 2, p. 384, Anglo-Cath.) I would only premise, that I here simply take the collection, as it stands, of ancient writers, without any sanction from Johnson's work.

"I begin with the words of S. Chrysostom (Homil. 3, in Epistolam ad Philippenses, tom. iv. p. 20. Ed. Savile, 1612.) 'When the whole people and the body of the clergy stand with hands stretched out, and the tremendous mystery' (sacrifice, *θυσία*) 'is placed in open view, how can we do otherwise than prevail with GOD?' and (In acta Apostolorum, Hom. 21, tom. iv. p. 735) he takes it very ill of some in his days who thought that 'when the Sacrifice was in [the Priest's] hands' (*ἐν χειρὶν ἡ θυσία*), 'and all things being ordered in a decorous manner lay in open view,' yet that the commemoration of Martyrs was 'mere matter of form; then,' as he adds, 'other things are matters of form,—the oblations made for the [Church and the] Priests, and the body of the people; but GOD forbid, all these things are done with faith.' S. Augustine wonders (In Leviticum, tom. iii. § i. p. 516. Ed. Benedict. 1679,) 'Why, in this one Sacrifice for sin, the people should be invited to drink the blood;' whereas they were forbidden it in all the sacrifices under the Law. He calls it (Contra Cresconium, lib. i. cap. 25, tom. ix. p. 403) 'the only Sacrifice of our salvation (unico sacrificio);' for he supposes it the same which CHRIST offered in the original Eucharist. 'Quid de ipso corpore et sanguine Domini unico sacrificio pro salute nostra.' Nay, he says, in commendation of his mother Monica (Confessionum lib. ix. cap. 13, tom. i. p. 170), 'she desired daily to be remembered at the altar, from whence she knew that Victim was dispensed, by which the hand-writing against us is blotted out.' 'Now,' says S. Ambrose (De Officiis, lib. i. cap. 48, tom. ii. p. 63,) 'CHRIST is offered. He offers Himself as a Priest to remit our sins—here in effigy, there in verity—where He intercedes as an advocate to His FATHER for us.' Ephrem Syrus affirms (de Sacerdot. tom. iii. p. 2-3, Gr.) that 'when the tremendous mysteries are offered, and the Priest makes a prayer (intercession, *παραβέβαιον*) for all (meaning between the consecration and distribution) then those souls, which make their approaches [souls approaching], receive a purification from all their sins through those tremendous mysteries.' Cyril of Jerusalem tells us (Catechism. Mystag. v. p. 327) 'When the spiritual victim (sacrifice, *θυσίαν*) the unbloody Sacrifice (worship, *λατρείαν*) is finished, then we supplicate GOD over this Sacrifice of propitiation or expiation (*ἱλασμόν*) for the com-

mon peace of the Churches, for the well ordering of the world, for kings, for soldiers, &c., and to say all at once, for all that want our assistance, *Χριστὸν ἐσφαγιασμένον, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέρομεν ἐξιλοούμενοι ὑπὲρ αὐτῶν τε καὶ ἡμῶν τὸν φιλόθρονον Θεόν.*—*Ibid.* p. 328. And again, 'We offer CHRIST slain for our sins, propitiating (*ἐξιλοούμενοι*) GOD for them (the people) [the departed], and for ourselves.' Eusebius, speaking of some Bishops, who were not sufficient masters of eloquence to harangue the Emperor and his Court at a public congress, says, that (*De Vita Constantini*, lib. iv. cap. 45, p. 1022. Ed. Zimmermann, 1822), 'they propitiated (*ἰδοσκοντο*) the Deity with the unbloody victims, (*θυλαίαι*) the mystic Sacrifices, (*τεπουργλαίαι*) for the common peace, for the Church of GOD, for the Emperor himself, offering in addition supplicatory prayers for the Royal issue, *εὐχὰς προσαναφέροντες ἱκετηρπλαίαι*' and at another place, (*In Psalm xci.* p. 608. Ed. Montfaucon, 1707,) 'we offer the loaves of shew-bread, and the blood of sprinkling of the Lamb of GOD, which taketh away the sins of the world, which expiates our souls, when we renew the salutary memorial.' S. Cyprian expresses his indignation against some that had lapsed in time of persecution, for that they attempted surreptitiously to take the Sacrament. (*De Lapsis*, p. 186. Ed. Paris, 1726.) 'Before their sins were expiated, before they had made public confession of their crimes, before their conscience was cleansed by the Sacrifice and hands of the Priest;' i.e., before the Eucharist had been offered for them in particular, and before the Priest had absolved them by imposition of hands, as the practice in that age. Origen is very clear in this point. 'If these things,' says he, (*In Leviticum*, Homil. 13, tom. ii. p. 255. Ed. Paris 1733,) 'are referred to the great mystery, we shall find that that memorial has the effect of the grand propitiation, (repropitiatio). If you turn your thoughts to that Bread which comes down from Heaven and gives life to this world, to that shew-bread which GOD hath set in open view as being propitiatory (*proposuit Deus propitiationem*) by faith in His Blood, of which our LORD saith, 'offer this for a memorial of Me;' you will find this is the only memorial which renders GOD propitious to men—(*ista est commemoratio sola, quæ propitium facit hominibus Deum.*) And when S. Clement of Rome says, (*Epist. ad Corinth.* cap. 41. Ed. Nitele, 1842), that 'the continual Sacrifice, the vow, the offering for sin and transgression, are offered only in Jerusalem;' that is, in the Christian Church, as S. Cyril of Alexandria very justly explains it, he gives a very illustrious testimony to this truth.

"The Liturgies are very full of proof to this purpose; the Gregorian (*P. 2, S. Gregor. Sacr.* Ed. Paris, 1642), prays for 'an acceptance of the gifts, and of those who offer them, and for whom they are offered, and of all who belong to them, for the redemption of their souls,' &c. That of S. Peter, (*Liturgia S. Petri*, ex. *Biblioth. Patr.* T. ii. Par. 1624, mox post *Liturg. S. Chrysostomi*, p. 118), that 'GOD would bless the sacrifice, and for the sake of it accept them who offer it;' and, 'GOD would bless the gifts which we offer for the whole Catholic Church.' In S. Chrysostom's

Liturgy (p. 119), the Priest begs, 'that he may be sufficient to offer gifts and sacrifices for his own sins and the errors of the people;' there are words to the same effect in the Liturgy of S. Basil, and in the Liturgy of S. James, which I shall not repeat, but refer my reader to them. But the Clementine Liturgy best deserves our notice; and in that the Bishop beseeches GOD 'to look favourably on the gifts, and to send down His HOLY SPIRIT on them; that they who partake of them may be confirmed in godliness, obtain remission of sins,' &c.; and then goes on 'to pray or offer,' (these words are indifferently used) for all sorts and degrees of men, and for blessings of all kinds."

Of these extracts, the account of Eusebius, as well as that of S. Cyril of Jerusalem, which I have given in my Charge, and to which I refer the Venerable Court, do not, thus far, express any opinion of their own. They are formed upon the liturgies of their Church. S. Cyril of Jerusalem is giving an account of the celebration of the Holy Eucharist to the new baptized, who had not yet been present at it. Eusebius is relating the dedication of Constantine's Basilica at Jerusalem, in a Council intended to rival the Council of Nice, and to condemn S. Athanasius. Eusebius at this time seems to have held these celebrations light, in comparison with the intellectual exercises of mystical exposition of Scripture, or praising the Emperor and the magnificence of his Basilica. He says that "they who were not equal to these things" (*οἱ δὲ μὴ διὰ τούτων χαρεῖν οἷότες*), "propitiated God by unbloody sacrifices for the common peace," &c. But Eusebius is the more impressive witness of the belief. He is relating a fact, and that fact founded on the Liturgies. The Council was an Arian Council, packed (Constantine's letter in Euseb. Vit. Const. iv. 45) for the purposes of Eusebius. Yet, Arians as they were, they retained the Liturgies of the Church; and the objects which Eusebius names as those for which they professed to "propitiate God" are just those which stand first in S. Cyril in the corresponding passage. These Bishops (Socrates says, i. 28, there were sixty, Eusebius would give us the impression that there were many more), came from very distant countries, "Macedonia, Pannonia, Mæsia, Persia, Bithynia, Thrace, Cilicia, Cappadocia, Syria, Mesopotamia, Phœnice, Arabia, Palestine, (Vit. Const. iv. 43.) Forty-seven (S. Athan. Apol. Cont. Arian., § 77), orthodox Bishops were there from Egypt alone. The expression, then, of Eusebius, "they propitiated God by unbloody

sacrifices and mystic hierurgies in behalf of (*ὕπὲρ*) the common peace, in behalf of the Church of God, and the King himself," &c., represents at once the belief of these distant Churches, and the Liturgies which they used.

S. Optatus appeals to the Donatists in regard to this same prayer, as being what they must use (de Schism. ii. 12,) "Your untruth may here justly be condemned, wherewith your sacrifices are daily seasoned by you. For who doubts that, in the mystery of the Sacraments you cannot pass over that canonical part?" (*illud legitimum.*) "You say that you *offer to God for the Church*, which is one," "and you say that you *offer to God for one Church* which is diffused through the whole world." This prayer, then, in which they *offered to God for the whole Church* throughout the world, was part of the African Liturgy at the time, which the Donatists could not help using.

Bishop Bull (Sermon 13), drew attention to the agreement of the ancient Liturgies in certain points, and the evidence which this agreement furnished of their common Apostolic original.

"It is observable, that however those ancient liturgies have been altered and corrupted in after times by many additions and interpolations, yet there are in all of them still remaining many excellent and divine forms of prayer and thanksgiving, wherein they do all perfectly agree, and which therefore cannot reasonably be thought to have any other original than apostolical order and appointment, delivered to the several nations and people, together with the first preaching and planting of Christianity among them."

Having mentioned some lesser instances, he says,—

"I add to what hath been already observed, the consent of all the Christian churches in the world, however distant from each other, in the Prayer of Oblation of the Christian Sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient liturgies agree in this Form of Prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whosoever attentively considers, must be convinced that this order of prayer was delivered to the several Churches in the very first plantation and settlement of them."

Bishop Bull goes on to say by the way that this consent is an argument against the Roman doctrines of Transubstantiation and Purgatory. I quote him for a remarkable and (in his time) I should think an original argument amongst us. He applies it to "the prayer of oblation in the Holy Eucharist." Consider-

ing the agreement herein of the Liturgies referred to by Eusebius, S. Cyril of Jerusalem, and Optatus, the known fact that S. Chrysostom and S. Basil each abridged an old Liturgy, which, by S. Proclus, in the first half of the fifth century, was believed to be Apostolic, considering the proof which we have in the essential agreement, in this respect, of Nestorian, Jacobite, and orthodox Greek Liturgies, which carries us back at least to the time of the third and fourth General Councils; and that we find this same prayer in a Roman Liturgy as old as the Council of Chalcedon, which Liturgy, in the time of Innocent I., fifty years before, was held to be Apostolic, and I see not what doubt there can be, that the belief which those Liturgies imply, that we, through the oblation at the Holy Eucharist gain from God what we ask for, is Apostolic teaching. I said that I should have had good authority if I had used the word "propitiatory." I may add to the above authorities that, in passages which, for another purpose, I shall cite hereafter, the word "propitiatory" is used of the Body of our LORD in the Holy Eucharist by S. Ephrem (Paræn. 23, T. iii. 458, Dr. Pusey's Translation, Real Presence, p. 420; Paræn. 31, p. 482, Real Pres., *Ib.*, and Par. 74, p. 551, *Ib.* 422), and by the female martyrs of Persia early in the fourth century, whose words have been preserved by S. Maruthas (in Assem. Act. Mart. i. p. 125, translated by Dr. Pusey, Real Presence, p. 385.) Nay, it is retained even by the Nestorians. Babi, whom they call "the Great," about the close of the 6th century, used the term (Assem. Biblioth. Or., T. iii. P. 1, p. 95)—"And as the Body which is in the Church, and the Body which is in heaven, is one Body in two differences and two natures, but in one power and *one propitiation*, and one Bread, and not in two," &c. S. Isaac "the Great," an orthodox contemporary of S. Cyril of Alexandria, and called "the Teacher," uses the word of the Sacrifice.

"The people of the Jews had a commandment, that in Jerusalem only might it offer its offerings. And to the nations the Apostles command that in a church only they should offer the pure mysteries of CHRIST for propitiation to the receivers. Fools despise and reject things new and old; and by the walls and cross-ways they treat of the awful things."—(Serm. de Fide, Assem. T. i. p. 218.)

But the same belief is expressed when the words "offer for"

is used. For "propitiatory" means that which, applying the merits of that *one* all-atoning Sacrifice, "propitiates" God, or makes Him "propitious" to us. Indeed the same truth lies in the very word "well-pleasing," which was suggested to the Fathers by the prophecy of Malachi. For since God, by Malachi, said that He would not "have any pleasure" (such, I am informed, is the force of the word rendered "accept") in the offerings of the Jews, *but* that a pure offering should be offered to Him by the Gentiles, it follows from the contrast, that *this* would be well-pleasing to God, and, since it would be so, that they who offered it would obtain favour from God through it. So Justin Martyr argues (Dial. n. 116, 7), "We are the true race of God's priests, as God Himself also testifies, saying that in every place among the Gentiles there are those who offer sacrifices well-pleasing to Him, and pure. But God accepts sacrifices from no one, save through His priests. God then, having accepted beforehand all who through His Name [offer] the sacrifices, which JESUS CHRIST ordained (παρίδωκεν) to take place; that is, in the Eucharist of the Bread and the Cup, which [sacrifices] do take place in every place of the earth, through Christians, God testifies *are well-pleasing unto Him.*" And S. Irenæus, after citing the same prophecy of Malachi (iv. 18, 1), "The oblation of the Church which the LORD taught to be offered in the whole world is accounted a pure sacrifice by God, and *is accepted by Him.*" Origen speaks of Christian worship in the name of all Christians (cont. Cels. viii. 13), "We venerate the one God,—offering up to the God of the universe prayers through His Only-Begotten Son, to whom we first present them, beseeching Him who is a propitiation for our sins (ἱλασμὸν ὄντα περὶ τῶν ἀμαρτιῶν ἡμῶν) to present, as High Priest, prayers, and sacrifices, (θυσίας), and supplications." S. Cyprian speaks of "making the oblation *for* the lapsed (Ep. 17, p. 37, ed. Fell. offerre pro illis.) He mentions also "*Bishops our predecessors,*" who forbade, "Offerre pro" (Ep. i. p. 2, 3), "certain persons." Eusebius, at an earlier period of life, wrote devoutly on the value of the Eucharistic Oblation.—(The Præparatio and Demonstratio Evangelica were written before his Ecclesiastical History. The De Vita Constantini was one of his latest works. Vales. de Script. Euseb.) He says in his dedication of his Præparatio Evangelica

to Theodotus, a Bishop of Laodicea, "I have with prayers inscribed it to thee, if so be I may obtain thy help, greatly co-operating with me by thy pious sacrifices in my behalf (ταῖς φιλοθέοις ὑπὲρ ἡμῶν ἱερουργίαις) in regard to the subject of evangelical teaching which I have undertaken." (Præp. Evang. p. 1.) Men ask commonly one another's prayers; but could any one so write now, if he did not believe that the Eucharistic Sacrifice prevailed with God? Observe the words, τὰ μέγιστα μοι συμπράττοντος. S. Ephrem explains Isa. xli. 19, "I will set in the nations priests, and chief priests, and Levites, who consecrate the Body and Blood, and break it for the forgiveness of souls." (T. ii. p. 89. Syr. The above is Dr. Pusey's translation. Real Presence, p. 414.) It has been allowed that our oblation is the same as that which our LORD instituted before He suffered. S. Gregory of Nyssa, in a passage (in Christi Res. Orat. i. T. iii. p. 390), which I must cite at length hereafter, says that our LORD "offered Himself ineffably and invisibly for the common sin" of all. S. Ambrose says in a passage already quoted (in Ps. xxxviii. § 25), "We have seen the High Priest coming to us, we have seen and heard Him offering for us His Blood; we priests follow as we can, that we may offer sacrifices for the people," &c. S. Augustine, to quote one place only, says, "Who would offer the Body of CHRIST save for those who are members of CHRIST?" (De anim. et ejus orig. i. c. ix. § 10, T. x. p. 342.) Eusebius of Alexandria (Serm. viii. in Mai Spicileg. Rom. T. ix. p. 671), "The priest offers the supplication for the people, setting forth the Body and Blood of our LORD JESUS CHRIST for the salvation of the world." S. Cyril of Alexandria (De Adorat. lib. x. p. 363, ed. Aub.), "The oblation (Num. vii.) was offered day by day, hinting at the unfailingness and unceasingness of the Sacrifice of CHRIST every day, and how they who are justified in faith should abound therein. For worshippers will never be wanting, nor will there be any scarcity of offerings, but *Christ will be offered* by us and *for us*, mystically sacrificed in the holy tabernacles."

And now, Right Reverend Brethren, I would only pray you to think what weight you would have given to this evidence had it been opposed to what I have taught, or had it been adduced in behalf of any truth which you yourselves receive.



I have thus set forth, with what brevity I could, how the Fathers affirm these three points—(1.) That there is in the Holy Eucharist a Sacrifice, which is also a Memorial of the One All-Atoning Sacrifice of our LORD, yet not in such wise a Memorial as not to be also a Sacrifice, foretold by Malachi, and appointed by GOD. (2.) That that which in this Sacrifice is offered unto GOD, is the Body and Blood of CHRIST, yea CHRIST Himself, invisibly and sacramentally present on our Altars. (3.) That GOD accepts this our Sacrifice, and, by virtue of it, bestows manifold grace, according to His Own Infinite Wisdom, on the Church, and individuals in her. Does any think that this doctrine interferes with the merits of that One Meritorious Sacrifice of the Cross? Then let him think how the words of our prayer, “Through the satisfaction of Thy SON our LORD,” or the words with which we close all our prayers, “Through JESUS CHRIST our LORD,” does not interfere with it. For both are ways of applying, the one by words, the other in act, the virtue of that One All-Atoning Sacrifice.

Yet *we* must, many of us, have used the prayer of Bishop Andrewes, ἔλθε εἰς τὸ ἀγιάσαι τὰ προκείμενα δῶρα, καὶ ὑπὲρ ὧν, καὶ δι’ ὧν καὶ ἐφ’ οἷς προσκομίζονται, and yet this language of the Ancient Liturgies is the very doctrine for which I am accused.

Argument  
from the  
Celestial  
Altar.

The Presenters accuse me of error in that I have called the Eucharistic Sacrifice the same substantially as that of the Cross, and have said that no words of man can strengthen the tremendous and absolute identity of the two sacrifices, or of the one sacrifice in its two aspects; and also that I have argued that as “CHRIST is the Propitiation for our sins,” “if the BODY of our LORD is in any sense in the Eucharist, it must plead,” and “be precious in the eyes of the FATHER,” and “act according to its own law,” and “effect its end,” *i.e.* to be the propitiation for our sins; whereby they assert that the doctrine of the Thirty-first Article and of the Communion Office is contradicted and depraved.

I would in the first instance ask the Court for one moment to put aside the whole subject of the Holy Eucharist, and to confine their thoughts to the present action of our LORD in Heaven. The question in this shape will then be, whether it is erroneous to say that the Sacrifice in Heaven is the same sub-

stantially with the Sacrifice of the Cross. I need not say that I here use Sacrifice in the Passive sense. Is there then a Sacrifice in this sense at this moment in Heaven ?

In proof of this I may first refer to the confessed analogy between the Ritual of the Jewish Church on the Day of Atonement, and our LORD's work as Priest and Sacrifice. In the 16th chapter of Leviticus, vv. 6, 11, 14, 15, 16, 27, we find that alike in the case of the bullock which was offered for the Sacerdotal family, and of the goat which was offered for the people, two functions were required. The first was the slaying of the victim outside the Tabernacle, this is called making "an atonement." (v. 6.) The second is the sprinkling of its blood within the Holy of Holies. This also is called the making "an atonement." (vv. 16, 17, 27.) Of the first of these functions, the Sacrificial Action wrought upon the Cross is confessedly the Antitype. Of the latter the Antitype is distinctly described in the Epistle to the Hebrews to be the appearing (*ἐμφανισθῆναι*) of our LORD before His FATHER in the Heavenly Sanctuary.

Now, if the presentation of the victim's blood within the Holy of Holies can be called an act of oblation and sacrifice, the same term must of necessity apply to the antitypical act, viz., our LORD's entering into Heaven once for all, at once the High Priest and the Victim. But it is certain that the typical act in this case is spoken of in Scripture not only as an act of offering (*ὁ προσφέρειν*, Heb. ix. 7), but also as, we perceive, "making an atonement,"—that our Blessed LORD, *then*, does not "make a propitiation," but "is the propitiation for our sins," that He is that Propitiation, by virtue of that Body, which He once offered for the sins of the whole world upon the Cross ; that that Body, wounded for our transgressions, does and "must," by its very presence, "plead" with the FATHER ; its Being "pleads ;" the sight of the Lamb which was slain "pleads." It is therefore certain even thus far that our LORD's present Being in Heaven has a sacrificial, nay, a propitiatory character, not as *making* a propitiation, but as propitiating the FATHER, in that He continually, as our High Priest, presents and pleads that active sacrifice once made ; in other words, that He is present in Heaven as the Propitiation for our sins, *i.e.*

as the Sacrifice in the Passive sense, in that He causes the FATHER to be at one with us severally, one by one, generation after generation, by virtue of that Sacrifice which He continually pleads. His Death upon the Cross atoned for the sins of the whole world. The sins of the whole world were laid upon Him *then*. But the merits of that One Atoning Death are applied continually, and pleaded, and made available to all who shall be saved, through His continual intercession. Who would say that he should have been saved by that Atoning Death, apart from the continual Presence of our LORD at the right hand of GOD to intercede for him? It were plain blasphemy. For it would be to say that that intercession was something superfluous and unnecessary.

It will be obvious that in Leviticus atonement is predicated of the sprinkling of blood in this sense, that it was the presentation before GOD of the satisfactory virtue of the action performed outside the veil; so that then it was one work "under two aspects," which partook of a deep mysterious "identity." The mactation of the victim was not *repeated* within the Holy of Holies, but it was applied and made effectual for those in whose behalf it was offered.

I now proceed to express statements of the New Testament as to what our LORD is now doing in Heaven. They will be found clearly to bear out the previous argument.

1. In Heb. viii. 3, we are told that He, whose *present* action as High Priest has in the immediate context been set forth, must necessarily have something also to offer. I must call attention to the emphatic word "offer." If the word "intercede" had stood alone in Holy Scripture, it might have been misunderstood. Our LORD's intercession is an act not of mere prayer, but of oblation. And what has He to offer? Surely His Body and Blood—His sacred humanity—that is, by virtue of the hypostatic union, Himself, really present under natural conditions at the FATHER's right hand.

2. This is the very doctrine which is taught in the fifth chapter of the Apocalypse, where, in the midst of the throne, S. John saw a Lamb as it had been slain, (*ἀρνίον ὡς ἐσφαγμένον*.) What can we gather from this, but the fact that our LORD's

presence in heaven is the presence of the *Agnus Dei qui tollit peccata mundi*, i.e., as has been often observed, of Him Who is even now in one sense continuously taking away the sins of the whole world by the exhibition or presentation before His FATHER of the satisfaction, whereby in another sense, i.e., meritoriously, He took them away upon the Cross?

3. I add to these texts an express statement of the Beloved Apostle, with which I confess I am unable to reconcile the language of the Presenters. The Presenters, as I understand their document, appear to deny that our LORD is now in any true sense the propitiation for our sins. I need not remind the Court that this is expressly predicated of Him in 1 S. John ii. 2, in words which every priest in our Church repeats as often as he celebrates the Holy Communion. "He is (αὐτὸς ἱλασμός ἐστι) the propitiation for our sins."<sup>1</sup>

For the sake of clearness, I may here repeat that I do not hold a substantial identity between the Sacrificial *action* in heaven and that upon the Cross, but I do hold such identity between that which was offered on Calvary and that which is being offered in the Sanctuary above, because both on Calvary and in Heaven it is the "Agnus Dei" who is offered.

I here refer to a passage in a sermon of mine on Manasseh, illustrating the sense which I have ever attached to these words:

"The adorable and Blessed SON of GOD and Man, after bearing the heat and burden of the day, after paying the thing that He 'never took,' and thus satisfying the justice of the Eternal FATHER, after rendering to Him a perfect obedience in the likeness of sinful flesh, and so meriting mercy, grace, and salvation for those who by nature are now one with Him, through the mysteries of the New Law, has entered into the Heaven of Heavens, there to appear in the presence of GOD for us. There, upon the Celestial Altar, He is presented as the Lamb that was slain—our Propitiation; and yet at the same moment He is presenting His passion and our prayers to the FATHER—our Advocate. Within the solemn sanctuary of the Highest Heaven, surrounded by the white-robed elders, with saints for choristers, and angels for ministers, an eternal worship is enacted. All nature is silent before it. Mysteries which the angels desire to look into are celebrated. A door is opened in heaven, and within the Holy of Holies, by the Celestial Altar, JESUS, the High Priest of the New Law,

<sup>1</sup> The Bishop of Exeter deduces from this an argument for what he expressly calls the living and continuous Sacrifice of our LORD. *Pastoral*, 1851, p. 53.

and the Victim of Eternal Propitiation, pleads His passion before the King of Kings, offers the devotions of an adoring universe, and obtains eternal redemption for us.

"With this who need despair? To the image of these things on earth, to the great Eucharistic oblation here below, to the solemn assembly of the Body of CHRIST in united worship, to the individual prayer of the faithful offered through Him, to the act of contrition and humiliation made in union with the eternal actions of the SON of GOD, the ALMIGHTY has collated the fruit of His all-sufficient and all-perfect work."—*Sermons on Amendment of Life*, p. 70. Ed. 1857.

Thus far, I submit that I have shown sufficient Scriptural cause for teaching the doctrine of a continuous presentation and oblation of the Body of CHRIST in heaven; in other words, for teaching that our Blessed LORD then does not "make a propitiation," but *is* the propitiation for our sins; that He is that propitiation, because His propitiatory character is inseparable from a real Presence of that Body; that the Body of CHRIST, wheresoever present, "must plead," "must be precious in the eyes of the FATHER, must act according to its own law, must effect its end;" that it must be the propitiation for our sins in the sense that I have explained above; and this in perfect consistency with the truth that its mactation on the Cross once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and that there is none other sacrifice for sin but that alone.

I have said in the very document presented for judgment:

"In the first place we must enquire what is the One Sacrifice of CHRIST. Is it confined to the few hours during which that Holy Victim hung upon the Tree of Shame upon Mount Calvary, or was it extended beyond that? [In one sense, it was 'finished' then. 'Finished' was His work of obedience; 'finished' were His atoning sufferings; 'finished' was the transgression, and 'an end made for sin.' That mysterious Act stands alone throughout all time in all eternity. Not the Godhead, but GOD died. He Who was, and is GOD, and, as GOD, lives unchangeably; He, as Man, died. And as that Act of GOD's mercy was one and alone, so the effects of that Act stand alone. CHRIST Himself, our LORD GOD, in His Human Nature, 'ever liveth to make intercession for us.' GOD Himself intercedes with GOD. Yet He hath pleased so to limit Himself, that He Himself doth not *merit* any thing more for us now. There, on that Cross of Shame, 'He made that full, perfect and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world.' That Sacrifice to which all faith looked on, representing and pleading it to GOD, before CHRIST

came; which our LORD pleads now: to which all Eucharists and all prayers to GOD now look back and plead, was, as an Atonement, complete in Itself. It alone was an Atonement: It alone was a satisfaction for sin; It alone (we may dare to say, for it is the language of the Church) was meritorious. Our dear LORD, in the bright Majesty of His Mediatorial Throne, invested with all power in Heaven and in Earth, adored by the Cherubim and Seraphim and by all the company of Heaven, clothed with that Body which was pierced for us, and ever exhibiting, for us sinners, to His FATHER, those wounded Hands, and Feet, and Side, has vouchsafed to limit Himself: He adds nothing now to that One Sacrifice which He made when He died upon the Cross, inasmuch as nothing could be added. For—It was ‘finished,’ Perfect, Infinite, Super-abundant, Sufficient to redeem a thousand worlds. Yet, although the Atoning Act was one, and nothing could be added to its value (for nothing can be added to that which is infinite), still in purpose and will and representation (as at that first Eucharist that Sacrifice was presented to the FATHER before it was made), It can be and is pleaded for us to the FATHER now. And are not we gainers beyond all thought, in that our Great High Priest ‘ever liveth to make intercession for us?’ The Apostle speaks as though the object and end of His present Life in Glory were, ‘to make intercession for us.’ And yet, although He gains everything for us by that Almighty Intercession, yet He gains all for us by the merits of that One All-sufficient Atonement on the Cross. That Sacrifice was perfected there, as an Act of Atonement, Satisfaction, Merit. It was applied beforehand to the forgiveness and acceptance of those who in faith, (as Abraham, David, and all Prophets and holy men of old) before CHRIST came, pleaded It and were accepted: It has been, and is, and shall be applied, until CHRIST shall come again to Judgment, to the pardon, grace, and acceptance of those who are His. For in another sense,] the Christian Church, after S. Paul, has always held that our LORD’s was *θυσία εἰς τὸ διηνεκές*—(Heb. x. 12) *juge Sacrificium*—a continual Sacrifice—commencing at the first moment of His Conception, continued during every day of His Holy Life, offered on the night before His salutary Passion, consummated and slain upon the Altar of the Cross, and now carried by Himself, as the Melchizedekian Priest, within the veil, and perpetually pleaded and presented by Him there to the eternal FATHER, and in image by the Church on earth in the Holy Sacrament. This is the scope of the argument in the Epistle to the Hebrews, to show how the continual sacrifice of the One Oblation has taken the place of the transitory and inefficacious rites of the old law. The great point pressed home upon us is the Eternity of the Priesthood of CHRIST—being ‘a Priest for ever after the order of Melchizedek,’ and an Eternal Priesthood implies by the necessity of the case a perpetual victim, and that perpetual victim is the Offering of the Body of JESUS, ‘Sacrifice and offering Thou wouldst not, but a Body hast Thou prepared Me.’ (Heb. x. 5. cf. S. Aug. Ps. xxxix. 12, 13.)

“Here then we begin to approach nearer to the question in hand. We

have got as far as this—that the Body of CHRIST is the *θύσις ἐς τὸ σῶμα*—the perpetual or continual sacrifice—His Flesh is the new and living way—That Body—That Flesh—is now exercising as potential an influence on the salvation of the human race, as when it was lifted up, a spectacle to men and angels on the Altar of the Holy Cross. ‘He is the propitiation for our sins.’ If then the Body of CHRIST, naturally in Heaven, [being presented continually by our Great High Priest to the FATHER,] still pleads for us, and the Same Body be, supralocally and mystically, yet verily and indeed taken and received by the faithful in the LORD’s Supper; if to be thus taken and received, it must of necessity be present; then it will follow that as is the Divine Gift, so is its faculty of impetration, and in proportion to the vividness of our belief in the Eucharistic Presence, will be the firmness of our conviction concerning the Eucharistic Sacrifice. If the Body of our LORD be in any sense in the Eucharist, it must plead; [it must be precious in the eyes of the FATHER to Whom, by His SON’s appointment, the Church presents It, Sacramentally present.] It cannot by any change of mode lose this its essential property, for It is the Body of God the SON. If the Divine Gift be there, it must act according to its own law. If there be an objective Presence in the Sacrament, in contradistinction to a subjective Presence in the receiver, that Presence must effect its end. [How should we not gain acceptance with GOD, if we ‘draw near’ as the Apostle bids us, ‘with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,’ when before our eyes JESUS CHRIST is evidently set forth crucified among us (Gal. iii. 4), and we pray GOD for the sake of that Precious Body and Blood to have mercy upon us, and upon those for whom we plead? We have, by GOD’s appointment, something to offer out of ourselves, not our own failings, not our faith, not our thoughts, or resolves or purposes, but we offer Sacramentally to GOD the Body and Blood of His SON, That Body which was broken, That Blood which was shed for us, and we virtually say to Him, ‘Of ourselves, without CHRIST, we have nothing to offer which Thou canst accept, all which we have, yea, our prayers too, are stained with imperfection and sin. We offer to Thee then, that which alone is perfect, That which Thy SON gave for our Redemption, our Ransom, that which He hath left us to offer to Thee, His Body and Blood, here, in this mystery, mysteriously present with us, which He offereth to Thee, our Great High Priest, in His Own Person in Heaven. ‘Look upon the Face of Thine Anointed,’ and for Thy SON’s sake, give us all we need.’ ”

I now come to apply these considerations to the doctrine of the Holy Eucharist. Believing, as I have said, that GOD who so loved the world that He gave His own SON our SAVIOUR JESUS CHRIST to die for our sins, ever looks with good pleasure on That Body of His SON, wherein He became obedient unto death, and was crucified for us; believing also, as I have already set

forth at some length, that the Body of our LORD is really, though by an inscrutable mystery, present in the Sacrament, I cannot but acknowledge in its Sacramental Presence the same property which I acknowledge in its Celestial. I hold that the oneness of the Atonement on Mount Calvary is no more interfered with by a pleading Presence on earth (I mean by the words, a Presence which, by its very Being, moves, wins, gains favour and grace and mercy from God) than by a pleading Presence in heaven. Whatever argument may be brought from the Thirty-first Article, or similar authoritative statements against the Sacrifice of the Altar, must, I conceive, be equally cogent against that Sacrifice in Heaven, which we have seen is a truth expressly taught in the Word of God. We all, I trust, ascribe an unspeakable value to that continual Presentation of "the Lamb which was slain" in heaven. But the sacrifice here below is part of His own Melchizedekian Priesthood; He invisibly consecrates; He invisibly offers; He now, too, is the Offerer and the Oblation. Since then the acceptableness of the continual Oblation in heaven is not believed to interfere with the All-Sufficiency of the Sacrifice of the Cross, why should we not believe that GOD graciously accepts the oblation of the Body and Blood of CHRIST on the Altar, without being supposed to part with our belief in the all-sufficiency of that One Atonement? I regard them both as exhibiting and as applying, not as reiterating or supplementing, that only perfect and world-redeeming Act of Sacrifice which was consummated on the altar of the Cross.

With regard to my interpretation of the Thirty-first Article, I must refer the Court to my opinion in Mr. Cheyne's case:—

"In the words of Mr. Palmer, *Treatise on the Church*, vol. i., p. 400, ed. 1842, (and I quote this author not for the sake of his authority as a consistent theologian, but because his words well express my meaning,) 'The article condemning the sacrifices of masses in which it was commonly said that CHRIST was offered for the quick and dead for the remission of pain or guilt,'—'rightly censures that erroneous view of the Sacrifice, but does not declare against the doctrine of the Eucharistic Sacrifice rightly understood.' And elsewhere, vol. ii., p. 347,—'The XXXI. Article is directed against the vulgar and heretical doctrine of the *reiteration* of CHRIST's Sacrifice in the Eucharist. It was those '*missarum sacrificia quibus vulgo dicebatur sacerdotem offerre Christum in remissionem peenæ aut culpæ pro vivis et defunctis*,' which are pronounced '*blasphema fig-*



menta et perniciosæ imposturæ;’ but not ‘missarum sacrificia,’ as understood by the Fathers, and in an orthodox sense. The article was directed against the errors maintained and countenanced by such men as Soto, Hardinge, &c., who, by rejecting the doctrine of a sacrifice by way of commemoration and consecration, and not literally identical with that on the Cross, and of the crude and objectionable mode of expression, countenanced the vulgar error that the sacrifice of the Eucharist or Mass was in every respect equal to that of CHRIST upon the Cross, and that it was, in fact, either a reiteration or a continuation of that Sacrifice, *i. e.* actively a continuation. ‘The article was not directed against the doctrine of the Eucharistic Sacrifice, as explained by Bossuet, Veron, and others, with which we have no material fault to find.’—(p. 347.)

“Or if it be right that I should claim Episcopal Sanction for this view, I very willingly adopt the words of the present Lord Bishop of Exeter. (Pastoral Letter of 1851, p. 53.) ‘Again I see the same high authority numbers among the errors of Rome which our own Church has renounced, that a propitiatory virtue is attributed to the Eucharist.’ ‘I am not aware of our Church having any where condemned such a doctrine. That it has condemned (as we all from our hearts condemn) ‘as blasphemous fables and dangerous deceits,’ ‘the sacrifices of masses, in the which it was commonly said that the priest did offer CHRIST for the quick and dead to have remission from pain or guilt,’—we know and heartily rejoice. But this is very far, indeed, from saying or meaning that the Eucharist hath not ‘a propitiatory virtue,’ and we must be very careful how we deny that virtue to it. The consecrated elements ought not to be separated in our minds from the propitiation for our sins, continually presented for us before the throne of GOD. Whether we regard them in correspondence with the meat offerings and drink offerings of the Old Testament, as memorials of the One great Sacrifice, and so, in union with that Sacrifice, by virtue of CHRIST’S appointment, representing and pleading to the FATHER, the atonement finished on the Cross—or as answering to those portions of the typical sacrifices which were eaten by the priests and offerers—in either case, they are intimately united with the altar in heaven and with its propitiatory virtue. ‘In these holy mysteries,’ in an especial manner, heaven and earth are brought together. *Sursum Corda.* ‘Therefore with angels and archangels, and all the company of heaven we laud and magnify Thy holy Name.’ The partakers of the Sacrifice, are partakers of the altar and of all its inestimable benefits, the first of which is the propitiation for our sins. For in the Eucharist, as a *Sacrament*, ‘we eat our ransom,’ as S. Augustine says,—we receive spiritually ‘the Body of our LORD JESUS CHRIST which was given for us,’ ‘His Blood which was shed for us;’ in the same Eucharist as a *Sacrifice*, we, in representation, *plead* the one great sacrifice which our Great High Priest continually presenteth for us in heaven. In heaven, He presenteth ever before the FATHER, in person, Himself,—mediating with the FATHER as our intercessor; on earth He invisibly sanctifies what is offered, and makes the earthly

elements, which we offer, to be sacramentally and ineffably—but not in a carnal way—His Body and Blood. For although once for all offered, that sacrifice, be it remembered, is ever LIVING AND CONTINUOUS—made to be continuous by the resurrection of our LORD. Accordingly S. John tells us in Rev. v. 6, 12, that he beheld, and lo in the midst of the throne stood a Lamb as it had been slain, and to Him is continually addressed the triumphant song of the *heavenly* host, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' To Him His Church on earth, in the Eucharistic service, in like manner, continually cries, 'O LORD GOD, Lamb of GOD, SON of the FATHER, that *takest* away the sins of the world. Not that tookest away, but still takest—Agnus Dei, qui tollis peccata mundi.' As then, the Sacrifice is continuous, its propitiatory virtue is continuous, and the fulness of the propitiation is pleaded for the whole Church, wheresoever the commemoration of it is exhibited in the Holy Eucharist.'

"The key to the meaning of the Article is in the words 'Wherefore' and 'Satisfaction.' Any construction which condemns a doctrine of Eucharistic sacrifice consistent with the first sentence of the Article, makes it self-contradictory, inasmuch as the Article expressly confines itself to excluding any notion which would militate with the perfection of the offering of CHRIST once made upon the Cross, as being the only 'Satisfaction for Sin.'"

In connection with what has just been said, one other consideration may be advanced. The doctrine of the Thirty-first Article, and of the Scottish Communion Office, with regard to the *oneness* of CHRIST's sacrifice, and its being *once offered*, is manifestly taken from the Epistle to the Hebrews; it will therefore serve further to elucidate the matter if we consider what it is that the Epistle teaches with regard to these points. It has already been shown that to press the expression "of the oblation of CHRIST finished on the Cross," so as to exclude any oblation of CHRIST subsequent to His Death, would be to bring the Article into conflict with the Epistle, which expressly affirms an oblation of CHRIST within the Veil. What then, it may be asked, does the Apostle mean by the expressions *one, once offered*? His meaning may be seen from the contrast which he draws between the Sacrifices of the Jewish Law and the Sacrifice of CHRIST. Under the Jewish Law there was every year a repeated mactation and a repeated entrance within the Veil; making up a new and separate sacrifice every year. In contrast with this, in the case of CHRIST, there was one mactation and

one entrance within the Veil, making up but one Sacrifice of Himself offered once for all. The contrast is abundantly evident from the following quotations. Of the typical sacrifices it is said, c. ix. v. 25,—“The High Priest entereth into the holy place *every year* with blood of others;” or, as it is expressed, c. x. v. 4,—“In those sacrifices there is a remembrance again made of sins *every year*.” But of CHRIST it is said, c. ix. v. 25,—“Nor yet that He should offer Himself often as the High Priest entereth into the holy place every year with blood of others, *for then must He often have suffered since the foundation of the world*; but now once in the end of the world hath He appeared to put away sin by the Sacrifice of Himself.”

It is thus seen that the expression *offered* is used by the Apostle in a wide sense, as including both the mactation and the oblation within the Veil. He does not confine it to any particular act of oblation of the Great Victim during His one sacrifice of Himself, whether on the Cross, in Heaven, or the Eucharist. In the Apostle’s sense, CHRIST would only be offered often, provided He were repeatedly immolated, and repeatedly carried within the Veil. There is thus, as has been said, no contradiction between the Epistle and the continued oblation of the Body and Blood of CHRIST in the Eucharist upon earth; for although that oblation emerges to us, as it were, in repeated acts, yet it is not really so. All Eucharists, from the time of CHRIST downwards, are but one act of oblation, in union with, and dependent upon, the Cross, even as the Great Oblation of Heaven is but one act with a like union and dependence.

Such being the meaning of oblation in the Epistle, it is obvious that a like wide meaning must be given to it in the Article. In no other way can we avoid bringing the two into conflict. On the other hand, if we give to the Article this meaning, the two harmonise perfectly. As has been shown, it is historically true that a vulgar opinion to the effect that CHRIST was separately mactated in the sacrifices of masses prevailed at the time of the Reformation, which opinion being perfectly analogous to that which the Apostle combats, nothing could be more appropriate than to quote his teaching in condemnation of it.

I now go on to notice the other ground on which exception is taken to my teaching. Further, in regard to the word *ἀνάμνησις*, the Presenters allege that in maintaining the oneness of the oblations, i.e., of that which is offered, of the Eucharist and of the Cross, I contradict and deprave the doctrine of the Scottish Communion Office, to the effect that the Eucharist is the *memorial* or *commemoration* of CHRIST'S Death and Sacrifice. The ground on which this accusation rests appears to be this. It is argued—a Sacrifice and its memorial must be two things numerically different; for a thing cannot be a memorial of itself. In maintaining, therefore, that the oblations of the Eucharist and of the Cross are one and the same, it appears to be alleged, that I implicitly deny the Eucharist to be the memorial of the Cross. In answer to this I have to maintain that this reasoning proceeds upon a mistaken view of the meaning of the term memorial. There is a sense indeed of "memorial," which if it were the *only* one, would, I cannot say, establish, but might just appear to give a colour to the reasoning of the Presenters. The Holy Communion, amidst its other characteristics, has this one also, that it is the image or representation of CHRIST'S death upon the Cross. In the language of S. Paul, it shows forth, calls vividly to mind, the fact of CHRIST'S Death, and in this sense it is the commemoration of CHRIST'S Death upon the Cross. But this is not the only sense of the term. The Eucharist is not only *actively* the commemoration of the fact of CHRIST'S death, but *passively* it is the memorial of His Sacrifice. And just as actively nothing can so properly commemorate the fact of CHRIST'S Death as CHRIST Himself taking mystically and sacramentally the form or appearance of Death before the eyes of the FATHER in Heaven, so passively I have now to show that nothing can be the Memorial of His Sacrifice but His Sacrifice Itself offered up and pleaded before GOD the FATHER. This will appear from a consideration of the meaning of the term "memorial" in the usage of Holy Scripture.

The term *ἀνάμνησις* used by S. Luke and S. Paul in the sentence, "Do this in remembrance of Me," is confessedly equivalent to *μνημόσυνον*: the one being the active form, the other the passive; by offering the *μνημόσυνον* the *ἀνάμνησις* was made. The term has in the Bible both a secular and a religious use,

but it will only be necessary here to consider the latter. In its religious use, it is essentially connected with another term, *διαθήκη* covenant. A covenant with God was a very awful thing. As it was the nearest approach that man could make to God, and involved on God's part great condescension, and the conferring of great benefits and graces, so it involved on man's part great responsibility. A Covenant was always concluded or inaugurated by some visible instrument *σημεῖον* which thus became *μνημόσυλον* a memorial, a thing which could be pleaded or offered up to God, that He might remember and show the mercy of the Covenant, and which was always an object of religious awe. Thus God concluded a Covenant with Noah through the instrument of the bow in the heavens; and the bow became in consequence the *μνημόσυλον* of God's Covenant with Noah. God said, Gen. ix. 16, *ᾧδομαι τοῦ μνησθῆναι διαθήκην αἰώνιον*. "I will look upon the bow to be reminded of the everlasting Covenant." In like manner God entered into Covenant with Abraham, through the instrument of circumcision. Gen. xvii. 10. "This is My Covenant which ye shall keep between Me and you, and thy seed after thee; every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin; and it shall be a token (*σημεῖον monument, μνημόσυλον*) betwixt Me and you." The Mosaic Covenant being intended in its minutest parts to symbolise the great Christian Covenant, had for its Holy Instrument the Blood of Sacrifice. We read thus of its solemn conclusion, Exod. xxiv. 5, "And he (Moses) sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the Book of the Covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, *Behold the Blood of the Covenant* which the LORD hath made with you concerning all these words."

Thus under the Jewish Church the blood of sacrifice became especially awful, as being the Holy Instrument of God's Covenant. It was a Holy Thing, which could be offered up to God as often as man felt that by his sin he had forfeited the benefits

of God's Covenant; and by offering it up he made the most awful confession of his sin, and solicited and obtained the renewal of the benefits of the Covenant, by virtue of faith in the coming Redeemer. Hence it came to pass that under the Mosaic Dispensation, every sacrifice had a *twofold aspect*. It was not only a sacrifice but a memorial. It was not only a typical atonement for sin, looking on to, and pleading *the* atonement which was to be, but it was the solemn memorial of God's Covenant. There were thus two rites attached to every sacrifice in the Jewish Church. There was, first, the rite of mactation; and, secondly, the rite of offering up the victim, or, as it happened, a part of the victim as a memorial. In the case of animal sacrifices, the blood was designated as the memorial, for it especially was the Holy Instrument of the Covenant. Hence at every sacrifice, when the High Priest took the blood of the victim, and solemnly presented it before God, by sprinkling it upon the altar, or pouring it forth by the altar, he then made the *ἀνάμνησις*: that is, he then offered the *μνημόσυνον*, exhibited the Holy Instrument, which God was to look upon, and to remember and vouchsafe the mercy of the Covenant. Thus, in the case of the Passover, Ex. xii. 13,—“And the blood shall be to you for a token (*σημεῖον*, *μνημόσυνον*) upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you.” It is to be remarked that the offering up of the memorial, being, as has been said, a very awful acknowledgment of sin, was frequently called *ἀνάμνησις ἁμαρτιῶν*, a memorial calling sin to remembrance. Thus S. Paul, Heb. x. 4, speaking of the High Priest's annual entrance within the veil, with the blood of atonement, says, “In those sacrifices there is a remembrance again made of sins (*ἀνάμνησις ἁμαρτιῶν*) every year.”

In the case of meat-offerings, where there was no blood, and consequently, properly speaking, there could be no memorial, it was ordained that the priest should take from the sacrifice a handful, and solemnly burn it upon the altar, and this handful was to serve as the memorial.—See Lev. ii. 2, 9, 16. The parallel between the “handful,” and the “blood,” is seen (Lev. v. 8), where, in case of poverty, a meat-offering is to serve for sin. “He shall bring two turtle-doves, or two young pigeons . . .

unto the priest, . . . who shall wring off his head from his neck, . . . and he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin-offering . . . But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial (*μνημόσυνον*) thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering."

Now, it will be very evident that, if the term memorial in the words of institution is to be taken in the Old Testament sense, so far am I from contradicting the memorial character of the Eucharistic oblation, that that character becomes in fact the strongest argument for the truth of my teaching. We have seen that the memorial is properly the holy instrument of the covenant; consequently the great memorial of the Christian Covenant can be nothing else than the Blood of CHRIST. The Blood of CHRIST alone is the Blood of the Covenant, the Holy Instrument through which the covenant is made good. Consequently, It alone can be that Holy Thing on which GOD ὄψεται τοῦ μνησθῆναι will look to be reminded, and to vouchsafe the benefits of the Christian Covenant. Again, we have seen that under the Jewish law a sacrifice and its memorial were one and the same,—the same sacrifice under *two aspects*. This is precisely what I have said of the relation of the Holy Eucharist to the Sacrifice of the Cross. I have said that no words of man can strengthen the tremendous and absolute identity of the two Sacrifices, or rather of the one Sacrifice in its two aspects.

I will now go on to show that the ἀνάμνησις commanded by our LORD in instituting the Eucharist must be taken in the Old Testament meaning. This will be evident from the following considerations:—

*First*, all doubt is removed from our minds with regard to the Heavenly memorial. We cannot doubt but that when CHRIST entered Heaven He then made a memorial in the sense of the Old Testament. I have only to refer to what I have already

said with regard to the work which He is doing for us in Heaven, as a proof that in entering the Heavenly Sanctuary not with the blood of bulls and goats, but with His own Blood, He then enacted the Great Antitype which the yearly entrance of the Jewish priest with the blood of bulls and goats foreshadowed. In fact, the whole drift of the Epistle to the Hebrews is to prove this point; and it is to be remarked, that as S. Paul expressly calls the entrance of the Jewish priest an *ἀνάμνησις* (Heb. x. 4), so by implication he calls the entrance of CHRIST. But no less certainly does our LORD call the earthly Eucharist His *ἀνάμνησις*. Is it conceivable then that there should be an *ἀνάμνησις* in Heaven following the analogy of the Jewish law, and another on earth entirely otherwise? Can we put the memorial in Heaven in one category and the memorial on earth in another altogether different? I cannot think this would be reasonable.

*Second,* If we come to examine the words of Institution, we find it impossible to interpret them otherwise than with reference to the Jewish law. The very juxtaposition of the three terms—Covenant, Blood, Memorial—could suggest but one idea to a mind accustomed to the Jewish ritual. But there is not only this, but a special reference besides, on the mention of each of these terms, to the type under the Law. We have first of all the Covenant, denoted ἡ καινὴ διαθήκη, the New Covenant, which it could only be in contrast with the old. Then we have with reference to the Cup, “This is My Blood of the New Covenant”—meaning, This is My Blood, and It is the Blood of the New Covenant; or, as it is in S. Luke and S. Paul, “This Cup is the New Covenant in My Blood,”—a form of expression which may be compared with that of God to Abraham, “This is My Covenant which ye shall keep between Me and you, and thy seed after thee: every man-child among you shall be circumcised.” The expression means in the case of Abraham: This (the act of circumcision) is the Holy Instrument making good a Covenant between Me and you; consequently it will mean, in reference to the Eucharist, “This Cup is the New Covenant made good,—that Covenant which is mediated or made good ἐν τῷ ἐμῷ αἵματι through the Instrument of My Blood;” which it could only be by containing the Blood of CHRIST. All this has a manifest reference to the saying of Moses in concluding the Old Covenant:



“Behold the Blood of the Covenant which the LORD hath made with you.” When at length, with these manifest references, we come to the mention of *ἀνάμνησις*, we are prepared by what had gone before for concluding that it also refers to the Old Law; and we should have been entitled to do so, even had there been no special reason. But there is, in fact, a very special reason. The words of the sentence are, *τοῦτο ποιεῖτε*, do this, or make this oblation, not *εἰς ἑμοῦ ἀνάμνησιν*, for a memorial of Me, but *εἰς τὴν ἑμὴν ἀνάμνησιν* for that memorial which peculiarly and emphatically alone can be Mine. The words have an obvious reference to the memorials of the Old Law; but they imply a great deal more than a general reference. Taken in connection with what had gone before, it is implied, that, as God concluded a Covenant with Moses through Sacrifice, the Blood of which Sacrifice was the Holy Instrument and Memorial of that Covenant; so God concludes a New Covenant through My Sacrifice; My Body, My Blood, slain in Sacrifice, is the Holy Instrument of that Covenant, and It is That which is to be offered to God, *εἰς τὴν ἑμὴν ἀνάμνησιν* for that memorial which alone can properly be Mine.

The *ἀνάμνησις*, therefore, of the Eucharist cannot be understood otherwise than in the sense of the Old Law; and thus it is seen, that the very fact of the Eucharist being the earthly *ἀνάμνησις* of the Christian Covenant, more particularly the *ἀνάμνησις* of the Sacrifice of the Cross, requires and necessitates the Real Presence.

Preliminary  
Remarks on  
the Angli-  
can Divines.

Before proceeding to quote some passages from Anglican Divines, it is right to meet a preliminary objection which has been taken to the use I have made of them. It has been implied that they do not express the real mind of the Anglican authorities, inasmuch as either (1.) They are qualified by other passages in their works; or (2.) That they changed their opinions before they died. In answer to these allegations it must be said (1.) That it is paying, *prima facie*, a very poor compliment to the consistency and perspicuity of the writers in question, to suppose that any modification could take away from the value of these clear, nervous, and explicit statements of Christian Doctrine. (2.) I say I have no wish to ignore the fact that this or that Divine did in later life alter his earlier views in some points,

(*e.g.* Cosin,) or was not remarkable at any time for intellectual consistency, (*e.g.* Jeremy Taylor,) or when wishing to defend himself against the charge of Popery, or to put a favourable construction on the Calvinistic theory of the Eucharist, did use language hardly reconcileable with the higher teaching of which we have availed ourselves, or might seem in some sort to explain it away—(just as Cranmer had dealt in 1550 with the teaching which he had put forth in the *Catechisms* of 1548.)

But this only raises the question, Which of these diverse statements is best worth following—which was prompted by the worthier influence—which brings its author nearest to the Church of the Primitive Fathers? We can by no means allow that the lower language must, of course, be taken to correct the higher, as is often quietly assumed.

It is a fallacy—a fallacy to which all Calvinists, Zuinglians, and even Socinians are largely indebted—to assume that when an author uses two sorts of language, high and low, we must bring down the high to the low, not raise the low to the high. Only conceive Bishop Ken saying in prayer, “I believe Thy Body and Blood to be as really present as Thy Almighty power can make it,” and when asked to explain, saying, “I meant to acknowledge CHRIST present in power and efficacy,” or “that I simply receive the equivalents of His Holy Body and Precious Blood.” Moreover if they did change their opinions, it is nothing to the present purpose. The point is, not simply whether they lived and died in these convictions, but first, Did they ever hold them at all? Next, Did they, openly holding them, remain in their positions uncensured? Were they, holding them, promoted and rewarded?

When Launcelot Andrewes taught in the words of my quotations, he was Bishop of Ely; he was after that advanced to the richer and more dignified position of Bishop of Winchester. When Dr. Montagu was tried by the Bishops, he was a simple Doctor of Divinity; he was after that exalted to the Prelacy. When Laud held his conference with Fisher, he was only Bishop of S. David's; and what he then held, he recognised in his last will.

We must assume, out of respect for the Divines, that they taught a consistent doctrine. The language used is strong enough, and no one can impugn the accuracy of the quotations.

If my opponents maintain that these expressions were afterwards explained away, they seem to me to adopt a theory scarcely pious and respectful to the venerable authorities cited. Surely the course I have taken is the more satisfactory one, to believe that our Divines were consistent, meaning what they said, and knowing whereof they affirmed. An awkward expression may occur here and there, but in the main, all that I have affirmed was held—sometimes perhaps in solution—but still in its integrity. But even allowing every degree of change of opinion, the question is, not what did they end by believing? but, were they tolerated, nay promoted, after using, without formal retraction, such expressions as I have quoted? Have succeeding generations of English Churchmen accepted their works, with these passages, and not cast them out as un-Anglican?

Again, it may be objected—I do not grant this, but I admit it for the sake of argument—that the passages adduced do not bear out our interpretation; that if the writers use the language which I adopt, they do not mean by it what I should mean. In answer, I say,—Suppose it were granted, as it may be granted, that *some* of the divines who are quoted by me were using language such as I use, in a sense lower than that which I should intend, that (*e.g.*) what they meant by “real, spiritual, mystical, sacramental,” &c., was not what I mean. In this case they were using, indeed, high and Catholic language without an adequate application of its import and in strictness of speech, therefore they were misapplying it. But this, again, only suggests the question, *Why* did they use it? If its obvious historic meaning were higher than their own faith, why encumber themselves with it at all? Why, indeed—but that there was in the Church of England a deep sense of the transcendent and awful reality of the Eucharistic Presence, which did in various degrees affect and influence minds which it did not possess thoroughly? It breathed upon them, so to say, and touched them more or less powerfully, counteracting, to some extent, at least, their affinities to the Calvinistic doctrine of a Virtual or Unreal Presence, and leading them, at least in their best moments, to wish to believe in as true a Presence as they could. In the records of their devotion, as I have implied in my Charge at page 22, we hear little enough of power and effect, of equivalence or of

figure: they are breathing "a diviner air" than that of Virtualism, and treading on firmer ground than that which Bishop Forbes of Edinburgh calls, "*Calvini sententia super hæc re maxime incerta et dubia atque lubrica.*"—*Consid. Mod.* ii. 386.

Once more, it is no answer to the passages alleged, that the Presenters are able to produce authorities on the other side, or even to show that the divines quoted by me have used contradictory language. I have no doubt that the Presenters are prepared to lay before the Venerable Court a catena of passages opposed to my belief. The unsatisfactoriness of all catenæ is admitted, and the unsatisfactoriness of Anglican catenæ especially deplored. As I have elsewhere said, alluding to the English Divines:—

"We might have authority for the narrowest Calvinism being the faith of our Church, as it cannot be doubted that in the time of King James, the dominant theology of the Anglican Church was Calvinistic. It is impossible to get a consensus of doctrine on every point from the 'whole stream of the teaching' of all our divines. However painful it may be to assert the fact, the divines of King Edward and Queen Elizabeth's days differ from those of King Charles I., and these again from the Post-revolution doctors. Bishop Davenant and Bishop Bull do not agree upon the primary doctrine of Justification; Waterland corrects Hooker. Even contemporaneous teachers take opposite sides. Parker differed from Grindal, Laud from Williams. Nay, one may go a step further and say, what has been much alleged in the present controversy, that the same divines are not always consistent with themselves."—*Opinion in Mr. Cheyne's Appeal*, p. 5.

Therefore, I repeat, it is no answer to say these passages have been contradicted by the authors themselves or by others, for it is enough for my argument that these passages have passed uncensured; that they remain formally unretracted. In other words, expressions that were permissible for them to use ought not to be penal for me.

Before concluding these preliminary considerations as to the testimony of the Anglican divines, it is right that I should not entirely pass over the testimony to their faith, which may be gathered from their actions—from their practices at the altar—and generally from the loving care with which they decorated the sanctuary. I advert to that splendour of ritual with which the great Caroline Bishops and Divines loved to surround the

Blessed Sacrament, and which Bishop Sparrow gathers up into one emphatic phrase when he speaks of "the glory of" our English "altars."<sup>1</sup> In the Church of GOD ritual has ever been, in a certain sense, the expression of belief. There is a showy ritual among some bodies, external to her pale, as the American Unitarians, which teaches nothing, and offends nobody; but English Church people whether skilled or unskilled in theology must have derived some impression as to Eucharistic doctrine from the visible aspect of their chancels. I do not dwell on the magnificence of Queen Elizabeth's Chapel Royal, with its burning altar-lights, its frontals of cloth of gold, its crystal candlesticks, its vessels glittering with pearls—for, of course, it will be admitted at once that the great sovereign herself meant by all this something far different from Virtualism. But the next generation might see this splendour imitated by the greatest English dignitaries according to their ability; and when they beheld in Bishop Andrewes' Chapel an amount of ceremonial observance which even Eastern worship could hardly outdo—when they observed the bowings, the incense, the coloured chalice-veil, the lighted tapers—or in Charles I.'s Chapel Royal, the rich embroidered vestments—or at Durham, the marble altar with its three gorgeous cloths, and copes rich with crimson and silver—or in many a college chapel and parish church, as well as in cathedrals, the supply of consecrated furniture for the altar—or in Charles II.'s Chapel the gorgeous altar-cloth, and the veils with red crosses to cover the Blessed Sacrament—it is inconceivable that the establishment of all this "glory" should not have been more emphatic than many words as to the mystery which it was meant to honour. Surely "the stone must have cried out of the wall," and every feature of the stately ritual have "answered it," testifying to a higher belief than that of the Real Absence of CHRIST's Body and Blood from that Sacrament which was the centre of the majestic whole.

Sparrow.

"Here (on the altar) is exhibited the most gracious and mysterious Presence of GOD that in this life we are capable of, the Presence of His most Holy Body and Blood. And therefore the altar was usually called the Tabernacle of GOD's glory, His chair of state, the Throne of GOD, the type of Heaven, Heaven itself."—*Rationale*, p. 37.

<sup>1</sup> *Rationale*, p. 46. Edit. 1839.

Bishop Sparrow cites S. Cyril of Jerusalem's words in Cat. Lecture, 23, § 21, as to careful reception of the Sacrament into the hands, and S. Augustine's words, "It is a sin not to adore," &c., and then gives reasons for fasting before communion, of which the second is, "It is for the honour of so high a Sacrament that the Precious Body of CHRIST should first enter into the Christian's mouth before other meal." Then he quotes S. Augustine's words to the same effect (*Rationale*, p. 218, 219,) about the Amen of communicants, adding this comment of his own: "By this Amen, professing his faith of the Presence of CHRIST's Body and Blood in *that Sacrament*." He had been speaking of the Priest delivering the Sacrament. He therefore cannot mean the ordinance generally, but the elements. Next he quotes the words of the Apostolic Constitutions, ii. 57, about receiving the *Body and Precious Blood of the Lord*, coming up with fear and reverence *as to the Body of a King*.—*Rationale*, pp. 220, 221.

At p. 225, he cites the rubric as it then stood,—“If any of the bread and wine remain, the curate shall have it to his own use,” and his comment is, “That is, if it were not consecrated: for if it be consecrated, it is all to be spent with *fear* and reverence by the communicants in the church.” And he was himself one of the revisers who turned this into a rubric in 1661.

It is necessary, moreover, to bear in mind,—

I. That the reformers, individually and collectively, bound themselves to the primitive Church, and according to their own showing were willing that their writings should be corrected by the testimony of the early Fathers, and, if found not in accordance with this standard, were to be superseded.

“Touching my doctrine of the Sacrament, and other my doctrine, of Cranmer. what kind soever it be, I protest that it was never my mind to write, speak, or understand anything contrary to the most Holy Word of God, or else against the Holy Catholic Church of CHRIST: but purely and simply to imitate and teach those things only, which I had learned of the sacred Scriptures, and of the Holy Catholic Church of CHRIST from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church, and if anything hath peradventure chanced otherwise than I thought, I may err, but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of the most sacred Word

of GOD, and of the Holy Catholic Church, desiring none other thing, than meekly and gently to be taught, if anywhere (which GOD forbid) I have swerved from the truth. And I protest and openly confess, that in all my doctrine and preaching, both of the sacrament and of other my doctrine, whatsoever it be, not only I mean and judge those things as the Catholic Church, and the most holy Fathers of old, with one accord, have meant and judged, but also I would gladly use the same words that they used, and not use any other words, but to set my hand to all and singular those speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the Sacrament, and to keep still their interpretation."—Cranmer's Appeal at his Degradation, Works, Oxf. 1833, vol. iv., 126, 127.

Ridley.

"And in that the Church of GOD is in doubt, I use herein the wise counsel of Vincentius Lerinensis, whom I am sure you will allow, who, giving precepts how the Catholic Church may be in all schisms and heresies known, writeth in this manner:—'When,' saith he, 'one part is corrupted with heresies, then prefer the whole word upon that one part; but if the greatest part be infected, then prefer antiquity.' In like sort now, when I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, I repair to the usage of the Primitive Church."—Life by Gloucester Ridley, 4to., 1763, pp. 613, 614.

Extract from a Confession of Bishops Ferrar, Hooper, and Coverdale; also Dr. Taylor, Philpot, Bradford, Crome, Saunders, &c., A.D. 1554.

"We believe and confess all the articles of faith and doctrine set forth in the symbol of the Apostles, which we commonly call the Creed; and in the symbols of the Councils of Nice, kept in *An. Dom.* 324; of Constantinople, kept in *An. Dom.* 381; of Ephesus, kept in *An. Dom.* 432; of Chalcedonie, kept in *An. Dom.* 454; of Toletum the First and Fourth. Also the symbols of Athanasius, Irenæus, Tertullian, and Damasus, which was about the year of our LORD 376. We confess and believe, we say, the doctrine of these symbols generally and particularly, so that whatsoever doth otherwise, we hold the same to err from the truth."

From the same.

"And we doubt not, by GOD's grace, but we shall be able to prove all our confessions here to be most true by the verity of GOD's Word, and consent of the Catholic Church, which followeth and hath followed the governance of GOD's SPIRIT, and the judgment of His Word."—Strype, *Ecel. Memorials*, Vol. iii., Part i., 223, and Part iii. pp. 225, 226; also see Gloucester Ridley's Life of Bishop Ridley, 4to., 1763, pp. 525, 527.

"That this truth and doctrine, taken out of the Holy Scriptures, as well of the Old Testament as of the New, was believed and taught of the old Holy Fathers, and most ancient and learned Doctors, and received in the old Primitive Church, which was most incorrupt and pure. This declaration shall be made out of the said holy Doctors' own writings, and out of the ancient histories ecclesiastical, to the same belonging."—Homilies, Oxf. Ed. 1840, p. 169.

"Warned by His Holy Word, and by the writings of old Godly Doctors,

and ecclesiastical histories, written and preserved by GOD's Ordinance, for our admonition and warning."—*Ib.* p. 192.

"Agreeable both to the Scriptures of GOD, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith."—*Ib.* p. 414.

"The Canon of 1571 requires, 'That to be taught as matter of Faith, which has been collected out of Old and New Testament by the Catholic Fathers and ancient Bishops.'"

"The Fourth rule to be observed in the *translation of the Bible* was thus given among K. James' orders :—'When a word hath divers significations, that to be kept which *has been most commonly used by most of the ancient Fathers.*'"

"The Savoy Commissioners were instructed 'to advise upon and review the said Book of Common Prayer, comparing the same with the *most ancient Liturgies which have been used in the Church in the primitive and purest times.*'"—*Cardw. Conferences*, p. 300.

"The Bishops, in their answer to the Puritans, say, 'that the Church hath been careful to put nothing into the Liturgy but that which is either evidently from the Word of GOD, or *what hath been generally received in the Catholic Church*, neither of which can be called private opinion, and if the contrary can be proved we wish it out of the Liturgy. . . . If by orthodox be meant those who adhere to Scripture, *and the Catholic consent of antiquity*, we do not yet know that any part of our Liturgy hath been questioned by such.'"—*Ib.* pp. 337-8.

"If any learned man of all our adversaries, or if all the learned men Jewell. that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or of any old general council, or out of the Holy Scriptures of GOD, or any one example of the primitive Church, whereby it may be clearly and plainly proved that, &c.—If any man alive were able to prove any of these articles, by any one clear or plain clause or sentence, either of the Scriptures or of the old doctors, or of any old general council, or by any example of the primitive Church, I promised then that I would give over and subscribe unto him."—*Jewell's Works*, Oxf. 1848, vol. i., 30.

"His Majesty doth firmly believe all supernatural truths revealed in Sacred Writ. He embraceth cheerfully whatsoever the Holy Apostles, or Bramhall. the Nicene Fathers, or blessed Athanasius, in their respective creeds or summaries of Catholic Faith, did set down as necessary to be believed. He is ready to receive whatsoever the Catholic Church of this age doth unanimously believe to be a particle of Saving Truth."—Answer to M. De la Millitiere. *Works*, vol. i. p. 24. A. C. L. 1842.

"Thou art for tradition, so am I. But my tradition is not the tradition of one particular Church contradicted by the tradition of another Church,



but the universal and perpetual tradition of the Christian world united. Such a tradition is a full proof, which is received *semper, ubique, et ab omnibus*; always, everywhere, and by all Christians."—Schism Guarded. Works, vol. ii. 352.

"Does not all the world see that the Church of England stands now otherwise in order to the Church of Rome, than it did in Henry the Seventh's days?" He addeth further, 'that it is confessed that the Papal power in ecclesiastical affairs was cast out of England in Henry the Eighth's days.' I answer that there was no mutation concerning Faith nor concerning any legacy which CHRIST left to His Church, nor concerning the power of the keys, or any jurisdiction purely spiritual; but concerning co-active power in the exterior court, concerning political or external regiment of the Church, concerning the patronage or civil sovereignty over the Church of England, and the legislative, judiciary, and dispensative power of the Pope in England, over English subjects, which was no more than a reinfrenchisement of ourselves, from the upstart usurpations of the Court of Rome, of all which I have showed him expressly the first source, who began them, when, and whom; before which he is not able to give one instance of any such practices attempted by the Bishop of Rome, and admitted by the Church of England."—*Ib.*, pp. 463, 464.

"To understand the Holy Scriptures aright is to understand them *as the Primitive Church did*."—Bishop Wilson's Works, Sac. Priv. p. 121.

"Our salvation depends on it, that we believe *as the Saints of old believed*, (Jude 3) not as *we* have a mind to believe and understand the Scriptures."

"Grant, O LORD, in reading Thy Holy Word, I may never prefer my private sentiments before those of the Church in the purely ancient times of Christianity."—*Ib.* p. 135.

"As for my religion, I die in the Holy Catholic and Apostolic Faith, *professed by the whole Church before the disunion of east and west, &c.*"—Bishop Ken's Life, p. 509.

The exact point in controversy on the subject of the Holy Eucharist.

It is important to bear in mind very exactly the nature of the controversy regarding the Blessed Sacrament which raged during the sixteenth and seventeenth centuries. What our divines maintained that the Roman Catholic doctors of that time held, and what they proceeded to overthrow, was,—

1. That the Bread and Wine were Transubstantiated, or converted into the Body and Blood of CHRIST.
2. That the Sacrifice of CHRIST's Natural Body was reiterated and repeated whenever mass was said.
3. That Adoration was due to the Host, as a consequence of Transubstantiation; not only to CHRIST present.

4. That the Presence of CHRIST was that of an organical Body.

That this is no more than the truth may be proved by referring to the statute of Edward VI., c. 1, entitled "An Act against such as shall unreverently speak against the Sacrament of the Altar and of the receiving thereof in both kinds." The act recites that "some of the King's subjects, not contented with such words and terms as Scripture doth declare thereof . . . and that the Body and Blood of JESUS CHRIST is there, . . . search and show unreverently whether the Body and Blood aforesaid is there really or figuratively; locally or circumscriptly, and having quantity and greatness, or but substantially or by substance only, or else but in a figure and manner of speaking: Whether His Blessed Body be there, head, legs, arms, toes, and nails, or any other ways, shape, and manner, naked or clothed: Whether He is broken and chewed or He is always whole: Whether the bread there remaineth as we see, or how it departeth: Whether the flesh be there alone and the blood or part of each in other, or in the one both, in the other but only blood: and what blood? that only which did flow out of the side, or that which remained." Here we have the statement of a most carnal and Capharnaitic view, and it is against that that the documents of the English Reformation are directed. I need only remind you that Andrewes and Bramhall constantly affirm, "Take away Transubstantiation, and there is no controversy between the two Churches concerning the Eucharist." Transubstantiation is the key to all Anglican Theology on the subject of the Sacrament, as it is the key to the refutation of Aubertin, whose book is the great *Thesaurus* of arguments against the Catholic doctrine of the Holy Eucharist.

Andrewes says expressly, "*Nobis vobiscum de objecto convenit, de modo lis omnis est.*"—*Resp. ad Bellarm.*, p. 13. "Abate us Transubstantiation," said Bramhall, "and those things that are consequent upon their determination of the manner of the Presence, and we have no difference with them in this particular."—*Works*, iii. 165. So Cosin in his first *Notes on the Prayer Book*:—"I cannot see where any real difference is betwixt us about this Real Presence, if we would give over the

study of contradiction, and understand one another aright. Maldonate, de Sacr., p. 143, after a long examination of the matter, concludes thus at last with us all, *so the words be not taken exclusivè, as the Puritans will take them*, 'Corpus Christi sumitur à nobis Sacramentaliter, spiritualiter, et realiter, sed non corporaliter.' And so have I heard my Lord Overall preach it a hundred times."—Additional Notes, Catechism, p. 60, ed. 1710. Cosin, v. 181.

Now I do not insist on Mr. Hallam's judgment, which is, that "the doctrine of a Real Presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held" by the school of Andrewes. Speaking of Bishop Andrewes' words above quoted, and of others, in which he says, "Præsentiam credimus non minus quam vos veram, de modo præsentiae nil temerè definimus," and "De hoc modo est, *ut sit per, sive in, sive cum, sive sub, sive trans*, nullum inibi verbum est," Mr. Hallam says, "This is reduced to plain terms. We fully agree with you that CHRIST's body is *actually present in the sacramental elements, in the same sense as you use the word*; but we see no cause for determining the precise mode, whether by Transubstantiation or otherwise."<sup>1</sup>

I say I do not insist simply on Mr. Hallam's deliverance of his opinion as an historian and weigher of evidence. I contend that when Anglicans say to Roman Catholics, "We should agree with you about the Real Presence if you would waive the point of Transubstantiation," any plain mind can see that if they do not mean by "Real Presence" what Roman Catholics mean, *minus* Transubstantiation,—if they are not using "Real Presence" in the same sense as the Roman Catholics do,—their profession of agreement is a miserable dishonesty. But by "Real Presence," *minus* Transubstantiation, Roman Catholic divines notoriously mean an objective (though not a local) Presence in the Sacrament. Either then these Anglicans would be

<sup>1</sup> Hallam's Const. Hist. i. 473, ed. 1842.—Mr. Hallam proceeds to express his opinion that "the doctrine of the Church of England, as evidenced by its leading ecclesiastics, underwent a change in the reign of James, who deferred wholly to antiquity; that the Anglican Reformers clearly *did not*, and the Divines of the later school clearly *did*, hold" a local (Mr. Hallam means objective) presence of CHRIST's human body in the consecrated Bread itself, independent of the communicant, or, as the technical phrase was, *extra usum*.

content to agree with Rome, *bond fide*, on the simple ground of *such* a Presence,—the question of Transubstantiation being removed ; or they were guilty of a heinous fraud, which is incredible. I insist upon this, because what I contend for is precisely this—a *real, though not local, Objective Presence, not by way of Transubstantiation.*

Let me press upon the Court this fact. I cannot see how any candid mind can gainsay its consequence. We find that when the English Church is in controversy with the Church of Rome, her best champions defend her, not by maximising the difference between the Churches, but by showing that the English Church possessed all the privileges and blessings which the Church of Rome possessed—a true Sacrifice and a Real Presence. The Roman argument was, Protestantism has neither Sacrifice nor Presence. The answer was, If by Protestantism you mean the Anglican Church, that Anglican Church possesses everything which you have. One cardinal fact alone distinguishes between us—the belief of Transubstantiation. It, and it only, according to these divines, is the *differentia* between the two Churches. How clearly do Andrewes, Bramhall, and even Cosin at one time in his life, maintain that if the doctrine Transubstantiation be “abated,” there will remain no difference with the opponents on the subject of the Presence or the Sacrifice ! It is clear then that these writers claim for the Church of England the possession of the same Presence, and of the same doctrine concerning the Presence, as the Church of Rome, *minus* Transubstantiation and all its consequences. The foundation in both cases is the same ; the superstructure must be abated, and then agreement will take place.

Now, this argument would be dishonest, unless a Real Objective Presence were held ; and if they do hold such a Real Presence, then they support me as against the Presenters, who would imply that, besides Transubstantiation, any Real Presence worthy of the name is disclaimed by Anglicanism.

The only way to escape the weight of this Anglican testimony, is to impugn the consistency of these great authorities, and then we get this dilemma :—Either the Divines meant that Anglicanism held the same doctrine with the Roman Church on the subject of the Sacrifice and Presence, *minus* Transub-

stantiation, leaving as a residuum what I have taught in the Charge, or they did not. If they did, they support me as authorities; if they did not, they have used language so capable of misconstruction as to disentitle them from being controversial authorities at all—a supposition that this Venerable Court and I would equally join in repudiating.

I will add here the testimony of the Father of the English Reformation, Wycliffe, as exhibited in Massingberd's History of the English Reformation, p. 146:—"In these" (his Latin and English Confessions on the Sacrament of the Altar) "he so far modified his first statement as to admit the *real presence* of the SAVIOUR in the Holy Eucharist, which he *might before have seemed to deny*, when he said only that the Bread which we see is an *effectual sign of Christ* [*i. e.*, betokens a Presence.] He now affirmed that the Eucharist is the Body of CHRIST *in the form of Bread*, and that this Worshipful Sacrament is Bread and CHRIST's Body."

In a note Mr. Massingberd says that "it is sometimes said that he recanted; there is no evidence of any such thing; but perhaps this modification of his opinions may have given ground to the report, though he in fact now came nearer to what *we* of the Church of England believe."

In the text my author quotes also from Wycliffe's Trialogus, to the effect that whereas CHRIST "is a king spiritually in *virtue and power* at every point of His kingdom, by the virtue of that Body every part of the world is perfected. But we must believe that the Body of CHRIST *is in the Consecrated Host in another manner*: it is according to its constitution as a Body, the Host itself. The Body of CHRIST is there fairly and really. You may say, if you will, that it is there bodily and spiritually, if you will understand the word bodily as in the text of S. Paul to the Colossians, where he says that in CHRIST dwelt all the fullness of the Godhead bodily."

"Men must not think less to be received in part than in the whole, but in each of them the WHOLE BODY of our SAVIOUR JESUS CHRIST."—Rubric in 1st Book of Edward VI., concerning fraction of the Bread.

Let me call the attention of the Court to this very remarkable quotation. It is from a book which was once the authorized

book of the Church of England. Churchmen have always regarded that book as the most useful form of sound words, and the Scottish Church especially has been warm in her admiration of it. Nay the very Act of Parliament which superseded it, spoke in its admiration in language almost hyperbolic, as if it were inspired by the HOLY GHOST. It will be a very strong step of this Court if it gives any judgment which may tend to contradict this important testimony.

"Take, then, this lesson (O thou that art desirous of this Table) of Emisenus, a godly Father, that when thou goest up to the reverend Communion to be satisfied with spiritual meats, thou *look up with faith* upon the Holy Body and Blood of thy GOD, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, thou take it fully with thy inward man."—Homily concerning the Sacrament, p. 7.

In the following quotations, I am not to be understood as affirming that each writer was always consistent in his teaching, or even that the words which he used did in his own mind at the time bear their full and obvious meaning: but in such measure as they have been tolerated or accepted, they afford a proof that at least the Church has borne with that way of putting forth her doctrine, and that it will be an innovation, to make it ground of ecclesiastical censure.

Anglican  
Authorities  
for Real  
Presence.

The author of the additional notes in Nicholls mentions, as the effect and consequence of Consecration, that "before Consecration we call them (the elements) GOD's creatures of bread and wine, now (after Consecration) we do so no more. For after Consecration we think no more of bread and wine, but have our thoughts wholly taken up with the Body of CHRIST, and therefore we keep ourselves to those words only, abstaining from the other, (though the bread remain there still to the eye), which they do not; and herein we follow the Fathers, who after Consecration would not suffer it to be called bread and wine any longer, BUT THE BODY AND BLOOD OF CHRIST."—Additional Notes to Nicholls, p. 51, ed. 1710, fol. Cosin, v. 121.

"It is not here to be denied that all Ecclesiastical writers do with one mouth bear witness to the Presence of the Body and Blood of CHRIST in the Eucharist, neither will any of them be found to ascribe it to *anything but the Consecration*, or that to any faith but that upon which the Church professeth to proceed to the celebrating of it. And upon this account; when they speak of the elements, supposing the Consecration to have passed upon them, they always call them by the name, not of their bodily substance, but of the Body and Blood of CHRIST WHICH THEY ARE BECOME."

"And upon these premises I conclude, that as it is by no means to be denied that the elements are *really changed, translated, turned, and converted* into the Body and Blood of CHRIST (so that whoso receiveth them with a *living faith* is spiritually nourished by the same, he that *with dead faith*, is guilty of crucifying CHRIST), yet is not this change destructive to the bodily substance of the elements, but cumulative of them with the spiritual grace of CHRIST's Body and Blood."—Thorndike's *Laws of the Church*, vol. iv. pp. 69, 81. Oxford, 1852.

"Nor do we deny that the elements are changed by the benediction, so that the Consecrated Bread is not that which nature hath formed, but that which the Benediction has Consecrated, and even changed by Consecration. . . . And we believe with (Gregory) Nyssen, that the nature of the bread and wine is changed, but neither he nor we, that it is Transubstantiated."—Bishop Andrewes' *Answer to Bellarmine*, cap. viii. pp. 263. Oxford, 1851.

"We say with Cassander, that the names Conversion, Transmutation, Transformation, and Transelementation, are found among the ancients, and that the word Transubstantiation was used some hundreds of years since; but touching the manner of the Conversion, there is a great variety of opinions; yet all agree in this, that they understood such a mutation and change to be made, that that which before was earthly and common bread, by the words of Institution, the Invocation of God's Name and Divine Virtue *is made* a Sacrament of the true Body and Blood of CHRIST, visibly sitting at the right Hand of God in Heaven, and yet, after an invisible and incomprehensible manner *present* in the Church. And that the Body and Blood of CHRIST are *in* the Sacrament, and exhibited and given as spiritual meat and drink, for the salvation and everlasting life of them that are worthy partakers of the same. Thus much we doubt not, but a thousand and a thousand miracles may confirm."—Dean Field's '*Of the Church*,' Part i. vol. iv. p. 302.

"It is on all sides plainly confessed, *first*, that this Sacrament is a true and real participation of CHRIST, who thereby imparteth Himself, even *His WHOLE ENTIRE PERSON*, as a mystical Head, unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself unto CHRIST as a *mystical member of Him*, yea, of them also, whom He acknowledgeth to be His own. *Secondly*, that to whom *the Person of Christ* is thus communicated to them He giveth by the same Sacrament His HOLY SPIRIT to sanctify them as it sanctifieth Him Who is their Head."—Hooker, v. 67, § 7.

"It seemeth, therefore, much amiss that against them whom they term Sacramentaries so many invective discourses are made, all running upon two points, that the Eucharist is not a bare sign or figure only, and that *the efficacy of His Body and Blood is not all we receive in this Sacrament*. For no man having read their writings and books, which are thus traduced, can be ignorant that both these assertions they plainly confess to be

most true. They do not so interpret the Words of CHRIST, as if the name of His Body did import but the figure of His Body, and to be were only to signify His Blood. They grant that these holy mysteries received in due manner do instrumentally both make us partakers of the grace of that Body and Blood which were given for the life of the world, and besides also impart to us, even in true and real, though mystical manner, the very Person of our LORD Himself, whole, perfect, and entire, as hath been showed."—Ib. § 8.

"Again, as evident it is, how they (the ancients) preach that CHRIST is PERSONALLY there present, yea present whole, albeit a part of CHRIST corporally absent from thence; that CHRIST assisting this heavenly banquet with His personal and true presence, doth by His own divine power add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them, and maketh them that unto us which otherwise they could not be; that to us they are thereby made such instruments, as mystically, yet truly, invisibly, yet really, work our communion or fellowship with the Person of JESUS CHRIST, as well in that He is Man as GOD, our participation also in the fruit, grace, and efficacy of His Body and Blood, whereupon there ensueth a kind of transubstantiation in us, a true change both of soul and body, an alteration from death to life."—Ib. § 11.

"To whom CHRIST hath imparted power, both over that mystical body which is the Society of souls, and over that natural, which is Himself, for the knitting of both in one (a work which antiquity doth call the making of CHRIST's Body); . . . their difference from other men is in that they are a distinct order."—Ib. 77, sec. 2.

In quoting Hooker, I have no wish to ignore the difference between his view and my own. He supposes the presence of Whole CHRIST to be in the mind of the receiver. I suppose it, with many authorities, to be in the Sacrament, by means of Consecration; but in this Hooker agrees with me, that what is received is "Totus Christus." Those who hold a Virtual Presence are at one with me as against Hooker, in that whatever is given is given by virtue of Consecration, and in one sense independently of the fitness of the recipient. I am at one with Hooker, as against those who hold a Virtual Presence, in that the Divine Gift is the Very Body and Blood of JESUS CHRIST, and, by virtue of the Hypostatic Union, His Whole Person.

"At the Holy mysteries . . . His Name is (I am sure), and more than His Name, EVEN THE BODY AND BLOOD OF OUR LORD JESUS CHRIST: and THOSE NOT WITHOUT HIS SOUL, nor THAT WITHOUT



HIS DEITY : nor all these without inestimable high benefits of grace attending on them."—Bp. Andrewes, 9 Sermon of the Resurrection, vol. ii. p. 335.

"But to be temples is not all; we are further to be *templum hoc*, this Temple: and *this* was the Temple of His Body. And that are we, if at any time, then certainly when, as if we were Temples in very deed, we prepare to receive, not the Ark of His Presence, but *Himself*, that He may come into us, and be in us; which is at what time we present ourselves to receive His Blessed Body and Blood; that Body, and that Blood which for our sakes was dissolved; dissolved three days since when it suffered for our sins. And this day raised again when it rose for our justification.

"Which when we do, that is, receive this Body, or this Temple; (for *Templum hoc* and *Hoc est Corpus Meum* are now come to be one; for both *Templum hoc* and *Corpus hoc* are in *Templum corporis sui*: And when the temples of our body are in this Temple, and the Temple of His Body in the Temples of ours, then are there three temples in one; a Trinity—the perfectest number of all: Then, if ever, are we not temples only, but *Templa corporis sui*. Temples of His Body."—Id., 10 Sermon. 'Of the Resurrection,' vol. ii. p. 362.

"To a many with us, it is indeed so *fractio panis*, as it is that only and nothing besides. Whereas the Bread, which we break, is the partaking of CHRIST'S TRUE BODY (and not of a sign, figure, or a remembrance of it.—1 Cor. x. 16. For the Church hath ever believed a true fruition of the *true Body of Christ* in that Sacrament."—Id., 'Of the Worshipping of Imaginations,' vol. v. p. 67.

"LORD, how much dost Thou submit Thyself, while Thou dost not disdain to enter into the vile cottage of my soul! It was sufficient for Thy love, to be born for me in a stable. That Thou descendedst from heaven to rest in the womb of the Blessed Virgin, was not such a marvel, for it was the womb of a most pure creature. O holy Elizabeth, who being visited and saluted by the mother of this LORD, considering the dignity of this mystery, didst say, 'Whence cometh this unto me, that the mother of my LORD cometh unto me?' Therefore what shall I say, to whom the LORD Himself cometh by infinite parts far above the Virgin Mary? He cometh unto me not only to visit me, BUT ALSO TO UNITE ME UNTO HIM, and enrich me with heavenly gifts."—Sutton's Godly Meditations, pp. 101-2. Oxf. ed., 1847.

"In what day you are to communicate . . . consider CHRIST in His conception took our nature, and that we in this spiritual conception of Him are to participate in His nature. Consider you are TO RECEIVE HIM this day in the state of grace, who shall one day receive you in the state of glory."—Id., p. 112.

"That thou mayest be partaker of salvation, which is offered in this Sacrament, it is necessary that thou be desirous to know and taste *Christ*, who is after an heavenly manner *contained* in the same."—Id., p. 115.

"Having reviewed all your strength with a single eye, I find not one of your arguments that comes home to Transubstantiation, but only to a TRUE REAL PRESENCE, WHICH NO GENUINE SON OF THE CHURCH OF ENGLAND DID EVER DENY, NO, NOR YOUR ADVERSARY HIMSELF. CHRIST SAID, 'THIS IS MY BODY;' WHAT HE SAID WE STEADFASTLY BELIEVE. He said not, after this or that manner, *neque con, neque sub, neque trans*. And therefore we place it among the opinions of the schools, not among the articles of our faith. The Holy Eucharist, which is the Sacrament of peace and unity, ought not to be made the matter of strife and contention."—Archbishop Bramhall. Answer to the Epistle of M. de la Milletiere. Works, vol. i. 8.

"So grossly is he mistaken on all sides, when he saith, that 'Protestants' (he should say the English Church, if he would speak to the purpose), 'have a positive belief that the Sacrament is not the Body of CHRIST,' which were to contradict the words of CHRIST, 'This is My Body.' He knows better,—that Protestants do not deny the *thing*, but *their* bold determination of the *manner* by Transubstantiation, themselves confessing that the manner is incomprehensible by human reason. Neither do Protestants place it among the articles of the faith, but the opinions of the schools."—Replication to the Bishop of Chalcedon, vol. ii. p. 211.

"They bring the very same objection against our Priestly ordination. 'The form or words whereby men are made Priests must express authority and power to consecrate or make present, CHRIST's Body and Blood (whether with or without Transubstantiation, is not the present controversy with Protestants.)' Thus far we accord to the truth of the Presence of CHRIST's Body and Blood, so they leave us this latitude for the manner of His Presence. ABATE US TRANSUBSTANTIATION, AND THOSE THINGS WHICH ARE CONSEQUENTS OF THEIR DETERMINATION OF THE MANNER OF PRESENCE, AND WE HAVE NO DIFFERENCE WITH THEM IN THIS PARTICULAR. They who are ordained Priests ought to have power to consecrate the Sacrament of the Body and Blood of CHRIST, that is, to make them present after such manner as they were present at the first institution, whether it be done by enunciation of the words of CHRIST, as it is observed in the Western Church, or by prayer, as it is practised in the Eastern Church, or whether these two be both the same thing in effect, that is, that the forms of the Sacraments be mystical prayers, and implicit invocations. Our Church, for more abundant caution, useth both forms, as well in the consecration of the Sacrament as in the ordination of Priests. In the Holy Eucharist, our consecration is a repetition of that which was done by CHRIST, and now done by him that

consecrateth in the person of CHRIST, otherwise the Priest could not say 'This is My Body.' And likewise in Episcopal consecration, 'Homo imponit manus, Deus largitur gratiam, Sacerdos imponit supplicem dexteram, Deus benedicit potenti dextera'—'Man imposeth hands, God conferreth grace, the Bishop imposeth his suppliant right hand, God blesseth with His Almighty right hand.' In both consecrations CHRIST Himself is the chief consecrator still. Then if power of consecration be nothing else but power to do that which CHRIST did, and ordained to be done, our priests want not power to consecrate."—Consecration of Protestant Bishops in Scotland. Works, vol. iii. p. 165.

"The opinion of those Protestants and others seems most safe and most right, who think, nay, who most firmly believe, that the Body and Blood of CHRIST is TRULY, REALLY, AND SUBSTANTIALLY PRESENT, and taken in the Eucharist, but in a way which is incomprehensible to the human understanding, and much more, beyond the power of man to express; which is known to GOD alone, and not revealed to us in Scripture: a way, not indeed corporeal or by oral reception, but not by the mere understanding and simple faith either, but by another way, known (as has been said) to GOD alone, and to be left to His omnipotence."—Bishop W. Forbes, Of the Eucharist, Bk. i. vol. ii. p. 389.

"Moreover, it is falsely asserted, that we no otherwise eat the Body of CHRIST in the Eucharist, than did the Fathers of the Old Testament who believed in CHRIST. Undoubtedly, the ancient believers, before the incarnation of CHRIST, spiritually ate the flesh of CHRIST figured in the manna, and in other things, and sufficiently for salvation, according to the state of that dispensation. But, nevertheless, the Catholic Church has always believed that by the communication of the Flesh of CHRIST in the Eucharist we Christians are incorporated into CHRIST in a far higher and more solid way than the ancient believers who lived before the incarnation of CHRIST, who ate the Flesh of CHRIST only spiritually, or by sole faith. 'What the Jews really took in the eating of the Paschal Lamb was nothing but a Lamb,' as the Archbishop of Spalatro rightly affirms, 'food which is of itself consumable. But the Body of CHRIST, although it was spiritually taken by faith, yet was not taken in reality, but in hope. *But truly, our bread exhibits the very real Body of Christ, in reality and not merely in hope.* They, therefore, along with the lamb, ate CHRIST by faith of a future and hoped-for thing; but we eat the same CHRIST, by faith indeed as they did, but by faith of a present thing, which in very deed and not by hope alone, is exhibited to us with the bread, yet in a manner which is ineffable, certainly not corporeal; which did not happen to them, and thus they did not eat the Body of CHRIST in reality,' &c. Therefore even if we admit the exposition of the passage, 'our Fathers did all eat the same spiritual meat,' which (as I hinted above) S. Augustine gives, that is, as he says, 'The Hebrew believers ate the same spiritual meat as we do,' (although S. Chrysostom, Theophylact,

and others, interpret these words much more correctly of the same food being shared among all the Israelites as well good as wicked, but not with us); yet nothing can be concluded therefrom, but that the food of the Jews and the Christians is the same, as regards its signification, yet not as regards the presence and exhibition of the thing signified and figured. 'Different is the Passover,' says S. Augustine, 'which the Jews celebrate with a sheep, from that which we receive in the Body and Blood of the LORD;' and 'their food and drink was the same as ours in mystery, but it was the same in signification not in substance, because the same CHRIST to them was figured in the rock, to us is manifested in flesh.' It is not absurd, therefore, to say, that the Paschal Lamb, the manna, the rock, &c., were types and figures of the sacrament of the Eucharist, because what *they* merely signified and figured typically, *this* not merely signifies and figures, but in very deed exhibits also, not only to good and believing, as we shall presently show; although the mystic bread be neither substantially the Body of CHRIST itself, nor even substantially contains it in itself."—Ib. pp. 417, 419.

"In the Supper, moreover, by the wonderful power of the HOLY GHOST, we invisibly communicate with the substance of the Body [and Blood] of CHRIST, of which we are made partakers, no otherwise than if we visibly ate and drank His Flesh and Blood. In Baptism there is a laver, but here an aliment. Baptism is the entrance into the Church; the Supper is our nourishment and preservation in the Church. 'Baptism is salvation, the sacrament of the Body of CHRIST is life,' as S. Augustine says.—See P. Picherellus; and 'in order to this mystical eating, the true Body of CHRIST is exhibited,' not to the soul merely, but also 'to our body, but yet spiritually, that is, not corporeally; and assuredly in a way other and diverse, and far nearer to us, though it be hidden, than by faith alone,' as the Archbishop of Spalatro rightly observes. 'And although S. John does not treat in the 6th chapter of the eating of the Sacrament,' says P. Picherellus, 'yet he does speak of the same spiritual eating of the Flesh of CHRIST, and our mystic conjunction with CHRIST; there, certainly, he speaks of the beginning of the conjunction through faith, but in the Sacrament, by a greater nearness, increase, confirmation, and a stricter and closer bond of conjunction.'"—Ibid. pp. 421, 423.

"Lastly, those err most gravely, who argue that 'CHRIST is not really in the Eucharist, by weak reasonings such as these;' 'CHRIST is in heaven, is circumscribed in place, &c., therefore He is not in very deed, or really present in the Eucharist.' For no one in his senses thinks that CHRIST visibly or invisibly descends from heaven, or from the right hand of the FATHER, in order 'to be locally present in the Supper, or in the symbols;' all the faithful, with unanimous consent, and one voice, profess, that they firmly retain these articles of faith, 'He ascended into heaven, and sitteth on the right hand of the FATHER,' and that they be-

lieve that the mode of this presence is not natural, corporeal, carnal, in itself local, &c., but without any departure from heaven, and supernatural.—See *Scripta Anglicana*. Yet too rashly have very many, during several centuries back, and most chiefly in this most controversial age of ours, too rashly, I say, yea, too grossly and materially have they spoken, and do to this day speak, concerning the mode of the presence, which we hold should be altogether left to the infinite wisdom and power of God.

“Of the other things which remain to be treated of, concerning the oral manducation of the Body of the LORD, even by the unworthy, we shall defer writing until we have entered briefly into the questions of transubstantiation and consubstantiation.”—Ib. pp. 423, 425.

“In the Sacrament of the Eucharist or the LORD’s Supper, the Body and Blood of CHRIST, and therefore *the whole of Christ*, is verily and indeed present, and is verily partaken by us, and verily combined with the sacramental signs, as being not only significative but exhibitory, so that in the Bread duly given and received, the Body of CHRIST is given and received, in the wine given and received, the Blood of CHRIST is given and received, and thus there is a communication of the *whole Christ* in the communion of the Sacrament. But not in a corporal, gross, earthly, manner by transubstantiation or consubstantiation, or the like inventions of human reason, but in a mystical, heavenly, and spiritual manner, as is rightly taught in our Articles.”—Knox, Remains, ii. pp. 181, 182, quoting Overall.

[In Sacramento Eucharistiae, sive Coena Dominica, Christi Corpus et Sanguinem *totumque* adeo Christum vere quidem adesse; et vere a nobis participari, vereque conjungi cum signis sacramentalibus, et cum signis non solum significativis, sed etiam exhibitivis, ita ut in rectè dato et accepto pane detur et accipiatur Corpus Christi, dato et accepto vino, detur et accipiatur Sanguis Christi, totusque adeo Christus in Sacramenti communione communicetur, sed non modo corporali, crasso, terreno; per transubstantiationem vel consubstantiationem, similiave rationis humanæ commenta, sed modo mystico, cælesti ac spirituali, ut recte in articulis nostris præscriptum est.]

I am bound in candour to say that Mr. Knox here seems to have misrepresented Overall’s teaching at the time. There are in the passage from which the quotation appears to be taken, words modifying the breadth of the statement. I, therefore, give the passage not as purely representing Overall, who is elsewhere represented, but Mr. Knox. If that singularly moderate and cautious divine quotes these words approvingly, they must possess considerable weight.

"The receiving of the blessed Sacrament is a receiving of *Christ*; and here the soul is united to her LORD; and this feast is the Supper of the LAMB, and the LAMB is the Bridegroom, and every faithful soul is the bride, and all this is but the image of the state of blessedness in heaven, where we shall see *Him* without a veil, *whom* here we received under the *veil of Sacraments*, and there we shall live upon *Him*, without a figure, to *whom* we are now brought by significations and representments corporal. But then, as we here receive the same thing as there, though after a less perfect manner; it is also very fit we should have here the same, that is a heavenly conversation, though after the manner of men living upon the earth. It is true that the blessed souls receive *Christ* always, and they live accordingly in perpetual uninterrupted glorifications of His name, and conformities to His excellencies. Here we receive *Him* at certain times, and at such times we should make our conversation celestial, and our holiness actual when our addresses are so. . . .

"In the days of your address, consider the greatness of the work you go about, that it is the highest mystery of the whole religion you handle, that it is *no less than Christ Himself in Sacrament that you take*; that as sure as any Christian does ever receive the SPIRIT of GOD, so sure every good man receives *Christ* in the Sacrament."—Taylor, Worthy Communicant, c. vi. § 2, 1. vol. viii. pp. 209—211.

"As soon as ever you have taken the holy elements into your mouth and stomach, remember that you have taken *Christ* into you, after a manner, indeed, which you do not understand, but, to all purposes of blessing and holiness, if you have taken Him at all. And now consider that He Who hath given you *His Son*, with *Him*, will give you all things else."—Ib. c. vii. § 1.

"In the Sacrament that Body which is reigning in Heaven is exposed upon the Table of Blessing; and His Body, which was broken for us, is now broken again, and yet remains impassible. Every consecrated portion of bread and wine does exhibit *Christ entirely* to the faithful receiver; and yet CHRIST remains one, while He is *wholly* ministered in ten thousand portions."—Id. Life of CHRIST, disc. xix., vol. ii. p. 640.

"But shall this evidence of the nature and substance of bread and wine remaining in the Sacrament of the Eucharist even when it is a Sacrament, *i.e.* when it is received, either deface or efface the evidence which the same Scriptures yield us of the truth of CHRIST's Body and Blood brought forth and made to be in the Sacrament of the Eucharist by making it to be that sacrament? Surely we must not suffer such a conceit to possess us, unless we will offer the same violence to the manifest and express words of the Scripture. For of necessity when our LORD saith, *This is My Body*, *this is My Blood*, either we must make 'is' to stand for 'signifieth,' and 'this is, &c. to be no more than *This is a sign of My Body and Blood*,—or else the word *is* will enforce the elements to be called the

Body and Blood of CHRIST, at that time and for that time when they are *not yet received*. . . . What a gross thing were it to say, that our SAVIOUR took such care to leave His Church . . . a legacy, which imports no more than that which they might *at all times bestow upon themselves*? . . . If I allow them that make it *more* than such a sign [as the Zuinglians imagine, i.e. a mere sign of CHRIST's death or of our profession] to have departed from a pestilent conceit, I cannot allow them to speak things consequent to their own position, when they will not have these words to signify *that the elements are the Body and Blood when they are received, but (that they) become so after being received with living faith*; which will allow no more of the Body and Blood of CHRIST to be *in* the sacrament than *out of it*."—Thorndike, vol. iv. p. 11.

"The covenant of grace being enacted by the sacrifice of CHRIST upon the Cross, as to GOD's part . . . is renewed in the consecration and communion of the Eucharist, whereby that sacrifice is *renewed and revived* unto the world's end."—Ib. iv. 17.

"If it be manifest that by the sacrament of the Eucharist GOD pretends to tender us the communion of the sacrifice of CHRIST upon the Cross, then there is another presence of the Body and Blood of our LORD in the sacrament beside that spiritual presence in the soul, which that living faith effecteth without the sacrament, as well as in the receiving of it, which kind of presence you may, if you please, call the *representation* of the sacrifice of CHRIST; so, as you understand the word representation to signify, not the figuring or resembling of that which is *only signified*, but as it signifies in the Roman laws, when a man is said '*repræsentare pecuniam*' who pays ready money; deriving the signification of it, a *re præsentî*, not from the preposition *re*; which will import, not the presenting of that again to a man's senses, which once is past, but the tendering of that to a man's possession which is tendered him upon the place."—Ib. iv. 20.

When Thorndike uses sacramental and mystical, he opposes these terms, iv. 22, to bodily and material.

He goes on to show that the mystical, i.e. non-material presence, cannot be "hindered" by the material presence of bread and wine in bodily substances; and that a "bodily" presence is not needed.

In iv. 36 he says that the sacramental presence of the Body and Blood in the elements is caused by the "visible profession of true Christianity," in the Church that *consecrates*, but it is "invisible living faith" in the receiver that makes them "spiritually present to the soul."

"In this Holy Sacrament THOU COMMUNICATEST THY WHOLE MANHOOD, BODY AND BLOOD, FLESH AND SPIRIT, YEA THY WHOLE

GODHEAD TOO; for Thy whole Self, as GOD and Man, was needed too. I will therefore trust in Thee to make good my right to the covenant of grace, and my claim to the heavenly inheritance. Even my communion with Thyself, in all Thy fulness,—a communion so real that the bread and wine I partake of at Thy Table is not more truly my Food, than Thou, O blessed JESUS, in Whom I believe, art my GOD.”—Old Week's Preparation, p. 4.

I cannot sufficiently dwell upon the weight of the testimony of the Old Week's Preparation. It indicates more than any single doctor's opinion what was the habitual tone and temper of the English Church, while it was used. No better index of the implicit faith of a Church can be sought than the tone of the popular manuals. In a sense, the faith of a Church is what every man, woman, and child in it believes.

“Protestants, of many different Communions, have freely declared that CHRIST's ‘Body and Blood are verily and indeed taken. Nay, it is acknowledged by them that the Body of CHRIST then received is THE VERY BODY THAT WAS BORN OF THE VIRGIN MARY, that was crucified, dead, and buried. For there is no other Body, no other Blood of CHRIST. CHRIST's Body is now glorified, but still it is the same Body, though in its glorified condition. It is not even denied that we receive that Body really, substantially, corporally; for although the word ‘*corporally*’ seem opposed to spiritually, yet not of necessity. And as we acknowledge that it is a Body that we receive, so we cannot deny its presence corporally, i.e. after the manner of a body. Only, when we come to explain ourselves, we say, that though it be CHRIST's Very Body we receive in the Eucharist, and though we cannot deny even the word ‘*corporal*’ concerning it, yet, as CHRIST's Body is now a Spiritual Body, so we expect a Spiritual Presence of that Body; and we do not believe that we *naturally* and *carnally* eat that which is no longer carnal and natural; but that we spiritually receive CHRIST's Spiritual Body into our souls, and spiritually drink His Life-giving Blood with the lips of our spirits.”—Harold Browne's Exposition of the XXXIX. Articles, p. 680.

The late very learned Dr. Mill expresses himself thus:—

“Undoubtedly, it is after a divine and heavenly manner that this feeding on the *Incarnate Godhead* must be conceived by us; not after that gross and corporeal manner in which those men of Capernaum understood our LORD's words. But, while the act is thus mystical and spiritual, it is not the less *real* and *substantial*, if these earnest declarations of CHRIST are accepted as bearing any true meaning whatever. . . . The natural food which, taken into our mortal frame, supplies the decays of nature, and maintains us in continued life, thus represents a deep spiritual reality,—of the new life received from the *Incarnate Godhead*, here strengthened



and perpetuated by that mystical but most *real presence of its Source*.”—  
On the Catechism, pp. 343, 4.

Anglican  
authorities  
for our  
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fice.

I now proceed to quote some Anglican authorities on the point of the Sacrifice :—

“He is given us *in pretium*, ‘for a price.’ A price either of ransom, to bring us out *de loco caliginoso*, or a price of purchase of that, where without it we have no interest—the Kingdom of Heaven. For both He is given: OFFER WE HIM FOR BOTH. We speak of *quid retribuam*. We can never retribute the like thing. He was given us to that end we might give Him back. We wanted, we had nothing valuable; that we might have, this He gave us, as a thing of greatest price, to offer for that which needeth a great price—our sins, so many in number, and so foul in quality. We had nothing worthy GOD: this He gave us that is worthy Him, which cannot be but accepted, offer we it never so often. LET US THEN OFFER HIM, and in the act of offering ask of Him what is meet; for we shall find Him no less bounteous than Herod, to grant what is duly asked upon His birthday.

“He is given us, as Himself saith, as ‘the living Bread from Heaven,’ which Bread is His ‘flesh,’ born this day, and after ‘given for the life of the world.’ For look how we do give back that He gave us, even so doth He give back to us that which we gave Him, that which He had of us. THIS HE GAVE FOR US IN SACRIFICE, AND THIS HE GIVETH US IN THE SACRAMENT, THAT THE SACRIFICE MAY BY THE SACRAMENT BE TRULY APPLIED TO US. And let me commend this to you; He never bade, *accipite*, plainly ‘take,’ but in this only; and that, because the effect of this day’s union is noways more lively represented, no way more effectually wrought, than by this use.”

“This is our state in expectancy [*i.e.*, the future glorious kingdom.] S. Augustine put all four together, so will I, and conclude: Sequamur 1, exemplum; offeramus 2, pretium; sumamus 3, viaticum; expectemus 4, præmium; ‘Let us follow Him for our pattern, OFFER HIM FOR OUR PRICE, RECEIVE HIM FOR OUR SACRAMENTAL FOOD, and wait for Him as our endless and exceeding great reward.’”—Bishop Andrewes, Sermons, vol. i. pp. 30, 31. Sermon on Nativity.

“Now, then, seeing He and they be ours, will it not be well done to make our entry, to take *seisin* of Him and them, and dispose them to our best benefit? And how can we do that better than as GOD hath offered Him to us this day that He was born for us, so we reciprocally this day that He is born OFFER HIM AGAIN TO GOD AS THE BEST PLEASING OBLATION that we can offer Him. To-day, as in the Temple, alive for our morning oblation; and when the time cometh of His death, offer Him as on the cross slain for our evening sacrifice.”—*Ibid.* p. 82.

Vol. ii. p. 251.—“This day (Easter) the Church never fails, but sets

forth her peace-offering, the Body Whose hands were here showed, and the Side whence issued, sanguis crucis, the Blood that pacifieth all things in Earth and Heaven, that we, in and by it, may this day renew the covenant of our peace."—Serm. 4 on Resur.

Vol. ii. p. 268.—"The Holy Eucharist, the Flesh wherein our Redeemer was seen, and suffered, and paid the price of our Redemption. . . . To the laying up of which earnest of our hope . . . we are invited at this time, even literally to lodge and lay it up in our bosom."—Serm 5 on Resur.

Vol. ii. p. 288.—"A great honour and power," (for the Holy Elements,) "not only to represent, but to exhibit that it representeth, nor to set before us or remember us of, but even to serve us for a corner stone."—Serm. 6 on Resur.

Archbishop Laud says, Works, vi. 57, that the Altar is "the greatest place of God's residence upon earth. For there 'tis *hoc est corpus meum*. . . . But in the pulpit 'tis at most but *hoc est verbum meum*. And a greater reverence, no doubt, is due to the Body than to the word of the LORD. And so in relation answerably to the Throne where His Body is usually present, than to the seat whence His Word useth to be proclaimed."

This is a very emphatic passage. To call the Altar the Throne of the Body of CHRIST is the very language of Optatus, and of the Liturgy of the Presanctified in the Eastern Church. Laud was afterwards called in question for these words, and in defence of them claimed Calvin as holding a true and real presence, and added, "After the words of consecration are past, it is infallibly *hoc est corpus meum* to every worthy receiver. . . . S. Paul tells us of a great sin committed in his time of not discerning the *Lord's Body*, when unworthy communicants *received it*. Where was this? Why, it was there, at the Holy Table or Altar, where they received, yet did not discern. I hope for all this S. Paul did not maintain transubstantiation."—Works, iv., 284.

In vol. vi. p. 551, Laud says he knows some divines are of opinion that nothing belonging to that sacrament is aught *extra usum*, and therefore set the table aside in any corner save only at the time of administration. We may infer from this that Laud believed the elements to be, even *extra usum*, what they had become by consecration; and may compare this with Hallam's statement, that the Divines of the Laudian school held a real presence "in the consecrated bread itself, independent of

the communicants, or as the technical phrase was, *extra usum*." (Constit. Hist. vol. i., p. 474, Ed. 1842.)

If we give to these sayings of Archbishop Laud their obvious, literal, natural sense, we shall be led to see that in passages cited by the adversaries of the doctrine of an Objective Presence, Laud must either be speaking inconsistently with his language above quoted, (in which case the question arises, Which kind of language is most consonant to the mind of the Fathers, by which the Church of England professes to frame her judgments,) or be denying merely transubstantiation, or some notion of a corporal or material Presence, or some other point which the simple belief in an Objective Presence does not involve. For instance, when in vol. iii. p. 345, he affirms the oblation to be not of CHRIST'S Body, but of the *Memorial of His Body*, the sense will be that he is denying what he calls the "Popish meaning" in the proper sense of that term; the rather in that, at p. 358, when he calls it *erroneous* to maintain "that the Priest offers up that which CHRIST Himself did, and not a commemoration of it only," he adds a note from Grotius,—"*Differentia est in modo, illic enim Christus verè occisus est, hic mortis fit representatio;*" which note is perfectly consistent with the doctrine maintained in my Primary Charge. Similarly, when in vol. iii. p. 355, he says that the "*fiant nobis*" in the Canon of the Mass *allays the proper signification of the Body and Blood*, and implies not the *corporal substance*, but the *real and yet the spiritual use* of them; I must either infer from this that Laud held *only* a relative Presence, or a Presence *in usu*, and so make him contradict himself, or must suppose that the "corporal presence in or under the elements," which in this context he denies, is a presence of a material, "gross," or "natural" kind. The latter hypothesis is borne out by his note in vol. ii. p. 329, wherein he sets against Bellarmine's assertion that the Flesh and Blood are *corporally* received, another assertion of the same author that CHRIST is not in the Sacrament *corporaliter*, eo modo quo suapte natura existunt corpora. In this second assertion, Laud considers Bellarmine to have contradicted himself, that is, he considers him to have maintained a doctrine which was *not* properly that of the Corporal Presence. In the text to which this note belongs, Laud uses language which might be set along with the high

language above cited, as to our LORD's Altar-Throne. He insists that the Church of England believes the true "and real presence of CHRIST in the Eucharist, unless A. C. can make a Body no Body, and Blood no Blood, as perhaps he can, by transubstantiation, as well as bread no bread, and wine no wine." I call special attention here to two points: 1. That the presence of CHRIST's Body is spoken of as implying a Presence of CHRIST; 2. That *a real absence of Body and Blood* is clearly disclaimed on the part of England, while Rome is charged with maintaining the other extreme, *a real absence of bread and wine*. Carefully does Laud call attention to the point, that "in Article XXVIII. the manner of transubstantiation is denied, but the Body of CHRIST twice affirmed." In the same passage, vol. iii. p. 329, it is plain that he is employed in denying, 1. Transubstantiation; 2. The Natural Presence. And when he cites Calvin as agreeing with him, we may well suppose that here, as elsewhere, he was putting on Calvin's words that high and full sense which many of them seemed to bear; *e.g.*, he quotes Calvin, saying, that there is a true substantial communication of the Body and Blood, and himself uses the phrase Substantial Presence. He refers to Calvin on 1 Cor. x., that the Very *Res* which is represented is truly *given*, and he himself describes the Calvinistic theory to be not only that the True and Real Body is received in the Eucharist, *but that it is there*. So again, while in his text, vol. ii. p. 320, he states that "in the most Blessed Sacrament the worthy receiver is by his faith made spiritually partaker of the True and Real Body and Blood of CHRIST, truly and really, *and* of all the benefits of His Passion,"—this distinction carefully drawn between the Body of CHRIST and the "Benefits," is supported, and in fact emphasized by the words quoted in a note from Calvin: "*Non enim mortis tantum et resurrectionis sue beneficium nobis offert Christus, sed corpus Ipsum in quo passus est et resurrexit.*" We are not bound to think very favourably of Calvin's Eucharistic theory. We may think, with Bishop William Forbes, that his doctrine on this point was "slippery and illusory;" but we shall, at the same time, without any inconsistency, have a right to say that Laud was taking Calvin's high language in a high sense, and to apply the same process to Laud's own language. I may add one other

sentence from this 35th section of the Conference with Fisher; it is that if Bellarmine, in his summary of doctrine, "had left out *conversion*" and affirmed "only CHRIST's *real presence* there after a mysterious and, indeed, ineffable manner, no man could have spoken better." Laud objected, it seems, to *conversion*, because it appeared foreign to the idea of *co-existence*.

"The holy Fathers, moreover, say very often that in the Eucharist CHRIST's Body itself is offered and sacrificed, as appears from almost numberless places; but so that not all the properties of a sacrifice are properly and really preserved, but by way of commemoration and representation of that which was performed once for all in that one only sacrifice of the Cross, whereby CHRIST our High Priest consummated all other sacrifices: and by pious prayer, by which the ministers of the Church most humbly beseech GOD the FATHER on account of the perpetual Victim of that one only Sacrifice, WHICH IS SEATED IN HEAVEN ON THE RIGHT HAND OF THE FATHER, AND IN AN INEFFABLE MANNER PRESENT ON THE HOLY TABLE, that He would grant that the virtue and grace of this perpetual Victim may be efficacious and salutary to His Church for all the necessities of body and soul."—Bishop W. Forbes, *Of the Eucharist*, Book iii. chap. i.; vol. ii. pp. 577, 579.

"Assuredly, in every true sacrifice properly so called it is necessary that the victim should be consumed by a destructive change, as Romanists themselves universally admit. But in the Mass, the Body of CHRIST is neither destroyed nor changed, as all agree. For what Bellarmine says with many others, that 'the Body of CHRIST suffers no injury in itself, nor loses its own natural being, when it is eaten in the Eucharist, but that it loses its sacramental being, and therefore ceases to be really upon the altar, ceases to be sensible food,' it is a ridiculous and empty subterfuge. For if the Body of CHRIST is truly destroyed with a sacramental destruction, as he says, (though not a natural one, since it is now impassible), because by the destruction of the species it ceases to be where it had been, GOD Himself should by parity of reasoning be said to be changed and destroyed when He ceases to be where He had been, by the destruction of the thing in which He was, or its annihilation."—*Ibid.*, p. 579, 581.

"The more moderate Romanists rightly affirm that the Mass is not merely a sacrifice of thanksgiving, and laudative or expressive of honour, but that it may also be said to be hilastic or propitiatory, if this expression be used in a proper meaning; not, indeed, as if it effected a propitiation and forgiveness of sins, for that exclusively belongs to the Sacrifice of the Cross; but as impetrating the propitiation which has already been made; in the same way that prayer, of which this sacrifice is a kind, may be called propitiatory, as Cassander says."—*Ib.* chap. ii., p. 599.

"But that this Sacrifice of the LORD's Supper is not only propitiatory,

and that the LORD'S Body can be offered in the aforesaid manner for the forgiveness of the sins which are daily committed by us, but is, moreover, impetratory of blessings of every kind, and is even rightly offered for them, —although the Scriptures do not clearly and expressly say this, yet the Fathers, with unanimous agreement, have so understood the Scriptures, as has been proved at length by others; and all the ancient Liturgies repeatedly enjoin that while the offering is going on, prayer should be made for peace, for abundance of the fruits of the ground, and for other temporal blessings of the same sort, as is known to every one."—Ib. p. 607.

"But 'SINCE THIS VICTIM' (to use the words of Cassander) 'has been once offered for the common salvation of the whole world, as well of the living as of the dead, and possesses a perpetual efficacy, in order daily to bring about that salvation, there is nothing absurd, IF IN THIS SACRED ACTION IT IS SAID TO BE OFFERED FOR THE LIVING AND THE DEAD, AND THE COMMON SALVATION OF ALL; since, not only is it commemorated as having been offered for them; but, moreover, with a solemn prayer, supplication is made that it may be efficacious and saving for them all. And accordingly, to sacrifice, in this sense, is to offer prayers and thanksgivings to GOD the FATHER, in order to procure the efficacy of THAT PERPETUAL VICTIM.' This might be proved by very many passages from the Fathers."—Ib. 609.

"For all the essentials of this Sacrifice are contained in our celebration of the Holy Eucharist: that is according to their schools, the Consecration, and consumption of the whole or part. Both these we have as well as they: the former more purely than they, the latter more eminently than they; inasmuch as with us both priest and people do receive, with them the priest only. It was therefore truly said by the learned Bishop of Ely: —'TAKE AWAY YOUR TRANSUBSTANTIATION, AND WE SHALL HAVE NO DIFFERENCE ABOUT THE SACRIFICE.'—Protestants' Ordination defended against the objections of S. N. Bramhall, Works, vol. v. 217.

"The Apostle clearly declareth that the same one individual sacrifice which CHRIST *carried* into the Holy of Holies, through the Veil, to *present* It to GOD, is that which all Christians participate of, in the Eucharist always. . . . If the prayers of the Church be accepted of GOD in consideration of the Sacrifice of the Cross appearing always before the Throne of GOD within the Veil to intercede for us, is it not all reason that the Church when it celebrateth the remembrance thereof upon earth should offer and present it to GOD?"—Thorndike, vol. i. part 2, p. 477.

"I will speak freely,—neither can they that hold Transubstantiation be truly said to stand obliged to any such consequence," (*i.e.* the repetition again and again of CHRIST'S Sacrifice on the Cross,) "so long as they acknowledge with all Christians, that the covenant of grace is for once settled by the one Sacrifice of our LORD upon the Cross."—Ib. iv. 103.

"The elements so consecrate are truly the sacrifice of CHRIST upon

the Cross, inasmuch as the Body and Blood of CHRIST crucified are CONTAINED in them, not as in a bare sign which a man may take up at his pleasure, but as in the means by which GOD hath promised His Spirit; but not properly the Sacrifice of CHRIST upon the Cross, because that is a thing which consists in action and motion and succession, and therefore, once done, can never be done again. . . . It is therefore enough that the Eucharist is the Sacrifice of CHRIST upon the Cross, as the Sacrifice of CHRIST upon the Cross is represented, renewed, revived, and restored by it, and as every representation is said to be the same thing with that which it representeth; taking representing here, not for barely signifying, but for tendering and exhibiting thereby that which it signifieth."—Ib. iv. 112.

"'Not discerning the LORD's Body;' unless a man discern the LORD's Body where it is not, of necessity it must there be where it is discerned to be—not made to be there by being discerned to be there."—Ib. iv. 21.

"Shall it not be enough that they are mystically present in the Sacrament, to be spiritually eaten by them that receive them with living Faith, to be crucified of them that do not?"—Ib. iv. 27.

"Sacramentally present in and under the elements, to be spiritually received of all that meet it with a living Faith—to condemn those for crucifying CHRIST again that receive it with a dead Faith."—Ib. iv. 38.

"Shall not his assisting the celebration and consecration of the Eucharist produce the effect of rendering him condemned by himself, eating the Body and Blood of CHRIST in the Sacrament out of a profession of Christianity, which spiritually he despiseth."—Ib. iv. 39.

"May it please Thee, O GOD, who hast called us to this ministry, to make us worthy to offer unto Thee *this Sacrifice* for our own sins and for the sins of Thy people."—Bp. Wilson's *Sacra Privata*, p. 104, Ed. 1854.

"May I atone Thee, O GOD, by offering unto Thee the pure and unbloody Sacrifice which Thou hast ordained by JESUS CHRIST. Amen."—Ib. p. 105. From the Clementine Liturgy.

"Give me such holy dispositions of soul, whenever I approach Thine Altar, as may in some measure be proportionable to the holiness of the work I am about, of presenting the prayers of the faithful, of offering a Spiritual Sacrifice to GOD, in order to convey the Body and Blood of JESUS CHRIST—the True Bread of Life—to all His members. Give me, when I commemorate the same Sacrifice that JESUS once offered, give me the same intentions that He had, to satisfy the justice of GOD, to acknowledge His mercies, and to pay all that debt which a creature owes to his Creator. None can do this effectually but JESUS CHRIST: Him, therefore, we present to God, in His Holy Sacrament."—Ib. p. 200.

"Which is shed: i. e., He then at that instant gave His Body and Blood a Sacrifice for the sins of the world. He then offered, as a Priest,

Himself, under the symbols of Bread and Wine; and **THIS is the Sacrifice** which His priests do still offer."—1b. Holy Bible, with Notes, on S. Matt. xxvi. 28.

"Besides these spiritual sacrifices mentioned, the ministers of the Gospel have another sacrifice to offer, namely, the unbloody sacrifice, as it was anciently called,—the commemorative sacrifice of the Death of CHRIST, which does as really and truly show forth the death of CHRIST as those sacrifices under the law did foreshadow it. . . . If Melchisedec be frequently and truly called priest, who had no other offering that we read of but 'bread and wine,' why may not they, whose office is to bless the people as Melchisedec did,—and besides that, to offer *that holy Bread and Wine, THE BODY AND BLOOD OF CHRIST*, of which his bread and wine at the most was but a type, be as truly and without offence called priests also?"—Bishop Sparrow's Rationale. Of the word Priest, pp. 337, 339.

"Here, then, we have the word Altar, *sed ubi est victima holocausti*, (as Isaac said unto his father), 'but where is the Lamb for the burnt-offering?'—Gen. xxii. 7. Assuredly if the priest and altar be so near, the Lamb for the burnt-offering cannot be far off, *even the most blessed Lamb of God which taketh away the sins of the world*,' as the Scriptures style Him, Whose passion we find commemorated in the Sacrament of the Altar, as before is said. Called for the same reason by S. Augustine in his Enchiridion *Sacrificium Altaris*, 'the Sacrifice of the Altar.' By the English Liturgy, in the prayer next after the participation, the 'Sacrifice of praise and thanksgiving, (*Sacrificium laudis*). By S. Chrysostom, 'Ἀνάμνησις τῆς θυσίας, 'the remembrance of a sacrifice;' by many learned writers among ourselves, a 'commemorative Sacrifice.'" For thus saith Bishop Andrewes, in his Answer to Cardinal Bellarmine, cap. viii. *Tollite*, &c.—*Heylin's Life and Death of Laud*, pp. 22, 23.

"The outward visible sign appointed by CHRIST in the great Christian Sacrifice or Oblation, is bread and wine, . . . the inward or invisible part, or the *Thing Signified*, . . . is the visible and invisible offering of the Body and Blood of JESUS CHRIST."—Scandret, on Sacrifice, the Divine Service. Ed. 1701 (Reprint), pp. 75, 76.

"Where is that Christian that does not, by faith, unite himself to his SAVIOUR in this Holy Communion? that does not present Him to GOD as his only sacrifice and propitiation? that does not protest that he has nothing to offer Him but JESUS CHRIST, and the merits of His death? that consecrates not all his prayers by this Divine offering; and, whilst he thus presents to GOD the sacrifice of His SON, does not learn thereby to present also himself a lively sacrifice, holy and acceptable in His sight? . . . This is, if any other, truly the doctrine of the Catholic Church, and such as the Church of England has never refused."—Archbishop Wake. Exposition of the doctrine of the Church of England, p. 64.



The Testi-  
mony of the  
Nonjuring  
School of  
Theology.

The next point to which I wish to direct your attention is, what has been said about the Nonjurors? I am not the person to undervalue their testimony to truth and honesty. Brought up as I have been from early youth with an hereditary veneration for the House of Stuart, and, as I believe, being the only Bishop in the College who, from family associations, has an historical connexion with that unfortunate House, I am not likely to depreciate this testimony. On the contrary, every feeling of early veneration has been enlisted on their side, but it is no true kindness to their memory to place their testimony in an unduly prominent position. They are but one school of opinion within the Anglican Church, though a school that deserves much consideration from the piety, learning, and self-sacrifice of its adherents.

The offence with which they who think with me are charged with respect to the Nonjurors, is twofold, and apparently contrariant. We are charged, on the one hand, with maintaining that their theory was an imperfect one; on the other hand we are accused of dishonesty in claiming to have learnt from them the great truths which are now in controversy. And yet, though apparently contradictory, I think that a really candid mind will come to admit that both these propositions are true. If we consider the circumstances of the time as well as its theological literature, we shall come to find that there were among the Nonjurors two lines of theological thought upon the subject of the Holy Eucharist; that there existed in the school synchronistically, and sometimes even in the same minds, at the same time, two currents of belief on these most mysterious subjects. There was first the continuation of the School of Laud, Overall, and Andrewes, which, through Sancroft, was still naturally represented in a body, that was the legitimate successor of the school of High Church divines, which had sprung up in reaction against the Calvinistic school of Abbott. This school held, with more or less distinctness, that the Holy Eucharist consisted of two parts, a signum and signatum,—that the signum was bread, the significatum, the Body of CHRIST, and therefore CHRIST Himself. The other school owed its existence to one man of great genius, John Johnson, the Vicar of Cranbrook, in Kent. His theory was that the Body of our LORD, which had been conceived

by the HOLY GHOST, and born of the Virgin Mary, had ascended into heaven, there to remain till the restitution of all things; but that, in the divine mysteries, on consecration, the HOLY GHOST descended upon the gifts of Bread and Wine which had been offered in sacrifice to God, and joining Himself with them, made them the Body and Blood of CHRIST in power and efficacy. Johnson's ability immediately formed a great school, among which he numbered Bishop Hickee. From this time we find those peculiar expressions of authoritative representatives, &c., which hitherto are, I believe, to be sought for in vain among the earlier divines. It is needless to quote these, as they are admitted to exist on both sides. But along with this the older school, I believe, never died out. In the devotional services of the Nonjurors, we find the strongest language asserting the Real Presence. If I may venture to say so, the real inner faith of the Nonjurors was a faith in the power and efficacy, not of an absent but of a present Body. They came and sought CHRIST in the Holy ordinances.

"This is not an empty shadow or a figure only, but a real participation of *Christ*, and all the benefits of His Passion, whereby He dwelleth in us and we in Him. My Body; O Blessed Body! The tabernacle of the Deity, the Perfection of Beauty, and the glory of the whole Creation! Oh what transports of joy, and love, and admiration fill my heart when I feed by Faith on Thy Blessed Body, and feel Thy Real Presence in my soul, which can no more live without Thee, than my body can live without meat and drink, which are incorporated into my very substance, as here, O sweet SAVIOUR, I am made partaker of Thy nature, and Thou of mine."—Lunan, Office of Holy Communion. Edin. 1711.

"If but the touch of CHRIST's garment healed the diseased that sought unto Him by Faith, what blessings will the participation of *His whole Body and Blood bring*? . . . If our Blessed LORD would have His dead Body wrapped in clean linen, embalmed with spices, and laid in a new sepulchre wherein never man was yet laid, how careful should we be to lay *His living Body* in holy hearts, as it is written, 'Holiness becometh Thine house, O LORD, for ever.'"—Ib.

"Now my Beloved is mine and I am His; I have been feasting with the LORD and upon the LORD. . . . What praise, what worship and thanksgiving, shall I render to Thy Holy Name for giving me richly all things to enjoy, and above all for giving Thyself, Thy Soul, and Thy Body, first on the Cross a sacrifice for my sins, and now in the Holy Communion, a seal of Thy love and my redemption."—Ib.

"A Layman's Account of his Faith and Practice" is a work possessing some authority among us, having been recommended by all the Bishops at the date of its publication in 1801. Among "Forms of Prayer for various occasions" appended to this work, the following petition occurs, as preparatory to the reception of the Holy Communion:—"Grant that in eating of that Bread and drinking of that Cup which are there prepared for me, I may spiritually eat the Flesh of CHRIST and drink His Blood, may dwell with CHRIST and CHRIST with me to the strengthening and refreshing of my soul in this life present, and to the everlasting felicity both of my soul and body in Thy Blessed Presence, O God my Redeemer."—P. 147, 2d. Ed.

"On approaching the Altar the communicant is taught to say, 'Thou, O Blessed JESUS, hast said, 'he that eateth My Flesh and drinketh My Blood, hath eternal life!' I therefore present myself to receive Thee.' 'Then receiving the Bread with reverence,' he says, 'Blessed be Thy Holy Name, O LORD, for feeding my soul with this Bread of life.' And having communicated he says, 'I give Thee most humble and hearty thanks, O LORD, that Thou hast vouchsafed to feed me, Thy weak and unworthy servant, with the spiritual nourishment of the Body and Blood of Thy Son JESUS CHRIST.'"—*ib.* p. 149.

In Part VI. of Primus John Skinner's Catechism, the following question and answer occur:—"Q. Is not therefore our merciful and gracious SAVIOUR in this Sacrament, though mysteriously, yet most certainly communicated to us? *Ans.* Yes; He 'cometh to us,' according to His own expression, and 'maketh His abode with us,' so that we thereby dwell in CHRIST, and CHRIST in us, 'we are one with CHRIST, and CHRIST with us.'"—P. 62. Ed. 1799.

"It is simply impossible for any one to discern the LORD's Body in the Holy Eucharist, if there It is not, and as little can it be presumed that S. Paul, who was inspired by the HOLY GHOST, should tell us, 'That he eateth and drinketh judgment to himself,' who eateth and drinketh the Holy Eucharist, if he do not discern CHRIST's Body in It, if indeed CHRIST's Body be not there to be discerned, be not really present, and therein to be received. So that I cannot help wondering at those who will have the Bread and Wine after consecration to be only plain bread and wine still, without any improvement by the consecration, and that the whole design of the action is only a mere *remembrance*, when the words of Institution and these in S. John (chap. vi. 48-63), and of S. Paul (1 Cor. xi. 23), do so plainly prove CHRIST's Real Presence in this Sacrament, that words cannot be found to express this more plainly, more significantly, or with greater strength."

"Therefore I conclude with the Church of England, that, as the outward part or sign of the LORD's Supper is Bread and Wine, which the LORD hath commanded to be consecrated and received, so the *Inward*

*Part of this Sacrament, or the Thing Signified, is the Body and Blood of CHRIST, which are verily and indeed taken and received as the LORD's Supper, when it is duly administered, by such as have power from CHRIST by commission to administer it, according to His institution."*

"And thus far the Latin Church and we are pretty well agreed, as indeed are all Christian Churches, that I know of, which can lay claim to that name."—Bishop Campbell's Essay upon the Holy Eucharist, appended to his work on the Middle State, p. 287. Ed. 1721.

"Here is another conjunction, in virtue of the presumed descent of the HOLY GHOST upon the Sacrifice, even of the Head, Life, and Energy of JESUS CHRIST, who is now verily and indeed present, in this unbloody sacrifice, and thereby united to His mystical Body, the faithful receivers, by the operation of the HOLY GHOST."

"Thus there is a full and complete Sacrament, according to Divine Institution, where CHRIST's most precious Body and Blood is verily indeed present, and received without determining the *modus* or manner of His Real Presence in It, for, as that is not revealed by GOD, we cannot honestly determine positively about it, but this we ought and do acknowledge, that *there* He is really and truly Present, *in* and with the sacred symbols of His Body and Blood wherewith He feeds and nourisheth His mystical Body, which is the whole multitude of believers or saints."—Ib. p. 306.

"Though they, the Nonjurors, believe a divine mystery in the Holy Eucharist, through the invocation of the HOLY SPIRIT upon the elements, whereby the faithful do verily and indeed receive the Body and Blood of CHRIST, they believe it to be after a manner which flesh and blood cannot conceive; and seeing no sufficient ground from Scripture or tradition to determine the manner of it, are for leaving it indefinite and undetermined, so that every one may freely, according to CHRIST's institution and meaning, receive the same in faith, and also worship CHRIST in Spirit, as verily and indeed present, without being obliged to worship the sacred symbols of His Presence." (Proposal 4th of the Nonjuring Bishops Collier, Campbell, Spinckes, as a basis of Union with the Eastern Church, and agreed to by Bishops Gadderar, Brett, and Griffin.)

"*With Himself*, and with His Sacred Body and Blood, He feeds us, and nourishes us up to immortal life; beginning even here that blessed union, which shall be fully perfected in His own Kingdom.

"Come, let us adore the GOD that feeds us."—Hickes' Devotions, p. 128, Reprint of Edition, 1717.

"Under a veil of common things  
Himself to me my SAVIOUR brings,

He's meat in That, He's drink in this;  
 But still, in *both* one CHRIST He is.  
 For He is present here indeed,  
 The hungry faithful souls to feed:  
 But not with outward bread and wine:  
 No, but with SUBSTANCE 'all Divine,  
 To which they lend their form and face,  
 And to their LORD resign their place.  
 To Him they leave both place and name,  
 While they His *Presence* do proclaim,  
 These are the signs that He is *there*," &c.

Ib. Translation of "*Lauda Syon*," pp. 138, 9.

"Blessed are the eyes, O JESU, that see *Thee* in these holy *Signs*, and blessed is the mouth that reverently receives *Thee*."—Ib. p. 45.

"O Spotless LAMB, once slain for us on the Cross, and duly commemorated on *and communicated to us* at Thy Altar, be Thou our powerful Advocate with Thy Heavenly FATHER," &c.—Ib. p. 161.

"Thou contrivest an admirable way, to invite all the world to a feast of miracles.

"A feast where *Thy Sacred Body should be our food, and Thy precious Blood our drink*.

"A feast in which are continually wrought new miracles of love for us.

"And, as if it had not been love enough to have given Thyself on the Cross for us;

"Thou hast found out a way to GIVE THYSELF to us in the *Holy Sacrament*.

"A feast where Thy WHOLE ALL-GLORIOUS SELF is freely given to the meanest, if truly prepared guest."—Ib. pp. 151, 2.

The following are—

EXTRACTS from a Work entitled "The Devout Christian's Manual of Prayers and Devotions for all Occasions," &c., "Supervised and recommended by the Rev. Mr. Thomas Wagstaffe." London, 1703.

From "The Litany for the Blessed Sacrament," p. 212.

" . . . Oh, Blessed SAVIOUR! our Heavenly Physician! Who dwellest in that light which no mortal eye can approach, and Whose immensity the Heaven of Heavens cannot contain! yet vouchsafest out of the rich treasures of Thy mercy to visit us poor mortals, *and to give Thy precious Body and Blood in the Holy Sacrament*, to cure the diseases of our sick souls;

*Have mercy upon us.*

Oh, Blessed SAVIOUR! our gracious GOD! Who, condescending to the weakness of our nature, COVEREST ALL THY GLORIES UNDER THE FAMILIAR FORMS OF BREAD AND WINE, and permittest such inconsiderable wretches to partake of this inestimable Benefit;

*Have mercy upon us.*

Oh, Blessed SAVIOUR! the true idea of all wisdom! Who came down from Heaven, of which, *whoever eats, shall live eternally*; and *Whose precious Body replenisheth our souls with celestial joy*;

*Have mercy upon us.*

Oh, blessed SAVIOUR! the exact pattern of all perfection! *Who in this sacred memorial of Thy Death HAST ABRIDGED ALL THY WONDERS INTO ONE INEXPLICABLE MIRACLE*;

*Have mercy upon us.*

Oh, Blessed SAVIOUR! Thou glorious King of Love, *Who in this admirable Sacrament, hast contracted all Thy blessings into one Stupendous Bounty*;

*Have mercy upon us.*

Oh, Blessed SAVIOUR! Thou indeficient Fountain of all goodness! *Who in this Divine Banquet of charity, givest us possession of Thy grace here, and a secure pledge of Thy glory hereafter*;

*Have mercy upon us, and hear our prayers.*

From unworthy and unfruitful receiving this adorable mystery . . .

*Good Lord, deliver us.*

By Thy Blessed Body broken for us upon the Cross, and by Thy precious Blood shed for us, *and by Thine infinite goodness which freely bestows on us Thyself in this miracle of mercy*;

*Good Lord, deliver us.*

. . . . That in the instant of receiving Thy Sacred Body, our souls may dissolve into reverence and love *to attend and entertain so glorious a Guest*;

*We beseech Thee to hear us, good Lord!*

That as by faith WE ADORE THEE HERE, UNDER THESE SACRED VEILS, we may hereafter see Thee face to face, and in that blissful vision eternally rejoice;

*We beseech Thee to hear us, good Lord!"*

\* \* \* \* \*

In page 222, the Blessed Sacrament is called the greatest blessing we can receive in this world—even the participation of the Body and Blood of our dear Redeemer: we there "*feed upon Angels' Food, and are spiritually feasted with the Bread of Heaven.*"

"I adore Thy goodness, O Blessed JESUS! which thus condescends to the infirmities of human nature, and in much compassion is pleased UNDER THESE SENSIBLE REPRESENTATIONS TO HIDE THAT GLORIOUS MAJESTY, *Whose Native lustre is too Bright for me, or any created Being, to behold in its full strength.* Now, therefore, I humbly pray Thee, most compassionate SAVIOUR! that when I (unworthy, I confess, of so high a privilege) *prostrate myself before Thine Altar, and assist in that Heavenly Sacrifice*, I may be turned all into love, and know no other object of that Love but Thee, my Blessed SAVIOUR. Grant that at that time my mind may be sensibly comforted, and my faith confirmed with the joys of *Thy Blessed Presence.*

"Immediately before receiving the cup, say—It will not suffice me, dearest SAVIOUR, to receive Thee in part only ; for I must be wholly Thine. . . . Thou hast already given Thy Holy Body to cleanse my nature, and Thy precious Blood to wash away my guilt. O dear Redeemer, Thou hast told us that this cup is the Communion of Thy Blood, and Thy truth is unquestionable, Thy power infinite, and Thy Love is inconceivable! O Thou medicine of immortality! my soul longeth for Thee!"—pp. 241, 2.

"O most merciful GOD and FATHER, I bless and praise Thy Name that Thou hast vouchsafed to admit me to the participation of Thy holy mysteries, unworthy though I am; yet Thy love never fails, and though I have too often repented of my repentances, and fallen back into sin, yet Thou never repentedst of thy loving-kindness. Be pleased therefore now, in this day of mercy, when Thou openest the treasures of heaven, and rainest down manna upon our souls, to refresh them when they are weary, of Thy infinite goodness to grant this holy communion may not be to me unto judgment and condemnation, but sweetness to my soul, health and safety in every temptation, joy and peace in every trouble, light and strength in every word and work, comfort and defence in the hour of my death against all the oppositions of the spirits of darkness; and grant that no unclean thing may be in me who have RECEIVED CHRIST into my heart and soul. O teach me to walk that I may never dishonour my Religion, nor stain the Holy Robe which Thou hast put upon my soul, nor break my holy vows which I have made, and Thou hast sealed, nor lose my right of inheritance, into the hope of which I have now further entered; but be Thou pleased to love me with the love of a FATHER, and make me to serve Thee in the communion of saints, in the practice of all holy virtues, in the imitation of my Redeemer's life, and conformity to His sufferings; that I, having now put on the LORD JESUS, may marry His loves and enmities, may desire His glory, may obey His laws, and be united to His SPIRIT, and in the Day of the LORD may be found having on the wedding garment, and bearing in my body and soul the marks of the LORD JESUS; that I may enter into the joy of my LORD, and partake of His glories for ever and ever. 'If Thou wert extreme to mark what is done amiss, O LORD, who may abide it?' Have mercy therefore, I beseech Thee, on the unworthiness of my ministrations this day, and pardon the iniquity of my holy things; lay it not to my charge, O LORD, but grant that it may be forgiven for the merit of our great High Priest, Who offered up Himself to bear our sins.

"And now, O LORD! relying on Thy goodness, and trusting in Thy promises, I call upon Thee in behalf of Thy people who have this day communicated together with me in Thy holy mysteries. Let not the communion of the Body and Blood of Thy Son be their condemnation, but for the benefit, sanctification, and salvation of their souls and bodies. Let the glorious Sacrifice which CHRIST made of Himself upon the Cross, and by a never ceasing intercession now exhibits to Thee in Heaven, and

*which this day has been exhibited on Thy holy Table Sacramentally*, obtain mercy and peace, faith, and charity, safety and establishment to Thy Holy Church, and let not the gates of hell prevail against her, nor the enemy of mankind take any soul out of her communion and the fold of Thy pasture.

"For the sake of that Sacrifice have mercy upon all mankind, and remember their needs, spiritual and temporal: Thou, O GOD, knowest them all.

"And now, O heavenly FATHER, as Thou hast been the guide of my outgoings and my incomings, and upheld me in the duties of this day, so I will commit myself to repose under the shadow of Thy wings. O! Thou keeper of Israel, that neither slumberest nor sleepest, preserve me this night from all manner of evil. Grant me wholesome sleep, Oh, Thou Who givest to Thy beloved, and raise me up again refreshed in the morning to make my prayer unto Thee in a time when Thou mayest be found.

"Into Thy hands, O LORD, I commend myself, my spirit, my soul, and my body, which Thou hast redeemed, O LORD, Thou GOD of Truth; and, together with myself, all mine, and all that in any manner or way belong to me. Preserve my lying down and my rising up from this time forth, for evermore. Make me to remember Thee in my bed, and to think upon Thee when I am waking; for Thou art about my path and about my bed, and when I awake I am present with Thee.

"I will lay me down in peace and take my rest; for it is Thou, LORD! only that makest me dwell in safety."—From a MS. Prayer of Bishop Watson of Dunkeld, mostly from Bishop Taylor's Holy Living.

"JESUS CHRIST calls Himself *the Bread of God*, because He was to be a Sacrifice for sin, and was to offer this Sacrifice under the symbols of bread and wine, mixed with water; for nothing is in Scripture ever called the Bread of GOD, but either a meat-offering, or a sin and trespass-offering. And it is observable that our SAVIOUR throughout the sixth chapter of S. John's Gospel calls the Sacrifice, which He was to offer, and with which He was to feed His Disciples, promiscuously, *I, Me, My Flesh and Blood*, or *Meat bread*, Bread of GOD; by which we are to understand that the *Bread and Cup are the same with Himself*, or with His Natural Body and Blood, in mystery, though not in substance."—Deacon's Larger Catechism, Lesson 88, p. 295.

"Glory be to Thee, O CHRIST our GOD, Thou art our High Priest, and as LORD of all, hast committed to Thy Representative the Consecration of this solemn and unbloody Sacrifice. I therefore beseech Thee to make him fit, by the power of Thy HOLY SPIRIT, that he may stand at this Thy Holy Table, and consecrate Thy Holy and Immaculate Body, and Thy precious Blood; for Thou, O CHRIST our GOD, art the Priest who offerest, AND THE SACRIFICE WHICH IS OFFERED; who hast taken on Thee our nature, and art bestowed upon us; and to Thee, with Thy Almighty FATHER, and Thy most holy, good, and life-giving Spirit, I



render glory now and for evermore, world without end. Amen."—Id. Collection of Devotions, p. 320, Edition, 1734.

"Enter the palace of His glorious residence, the place where His honour dwelleth.

"There shall we see the Eternal LORD, Who descended from heaven to become man for us.

"There we shall see the Prince of Peace SACRIFICE HIMSELF to reconcile us with His FATHER.

"There shall we see, O stupendous mercy, the SON of GOD with food entertaining the sons of men."—Hickes' Devotions, p. 153.

"Lo! the Life-food of Angels, then,  
Bowed to the lowly mouths of men!  
Lo! the *full final Sacrifice*,  
On which all figures fix their eyes!  
The ransom'd Isaac and his ram!  
The Manna and the Paschal Lamb!"—Ib. p. 139.

Second  
Charge.

Worship of  
CHRIST the  
inward part  
in the Sacra-  
ment.

I proceed to consider the second head of the Presentment, that of the Adoration of our LORD in the Holy Communion. And first, I must point out that the Presenters wilfully misrepresent my teaching, by inserting the words "contained within the sign," and "contained within the outward signs." The expressions may be theologically defensible, only I never used them. I would wish to say, however, that the word "contained" suggests the idea of local inclusion, or physical existence in place. But the Body of CHRIST, as was said of old (Innoc. iii. de Myst. Missæ), is *locally* in heaven, personally in the Word, sacramentally on the altar. The schoolmen (Alexander de Hales) also say, "These two things must be conceded, that CHRIST as circumscribed and locally is in heaven. He is not contained as circumscribed (circumscriptivè) or locally under the sacrament." In using the expression, "present in the gifts," I have merely followed the teaching of antiquity. S. Augustine says,—"*In the Sacrament, they*" (the Jews) "*believing, drank His Blood, which, raging they shed.*" (Serm. 87, c. xi. § 14.) "*Receive ye That in the Bread which hung upon the Cross; receive ye That in the Cup which flowed from the Side.*"—(Serm. ad Neophyt. ap. Paschas. Ep. ad Frudegard.) S. Cyril of Alexandria says,—"*In the life-giving Eucharist we receive in Bread and Wine His holy Flesh and precious Blood.*"—(Ep. ad Cal. t. 6, 365.) His holy Flesh

Use of the  
expression  
"present in  
the gifts,"  
and "under  
the form."

and precious Blood, which we have also had for a life-giving Eucharist, as *in* bread and wine. (In Luc. xxii.; Mai. Bibl. Nov. ii. 417.) Tertullian says,—“He consecrated His Blood in wine.”—(Adv. Marc. 4, 40.) S. Chrysostom—“That which is *in* the Cup is that which flowed from the Side, and thereof do we partake.” (In 1 Cor. Hom. 24, n. 3.) S. Cyprian (Ep. 63), “Nor can His Blood, wherewith we have been redeemed and quickened, appear to be *in* the Cup when the Cup is without that wine whereby the Blood of CHRIST is set forth.” S. Gaudentius of Brescia, de Pasch. Tract. ii. “Our LORD JESUS CHRIST whom we believe to be *in* His Sacraments.” S. James of Sarug. (Assem. Bib. Or. T. iii. p. 326.) “He from whom the spirits of fire have their glory, Him *in* Bread and Wine thou seest on the table.” Yet although I did not use the word “*in*” in any sense of a local presence, but of that hyperphysical, supernatural, and ineffable way in which our Blessed LORD wills His Body to be present, still I do believe that that careful theologian, the framer of the latter part of our catechism, did use the word “*in*” advisedly, and in a dogmatic sense. It had already been so used in the Liturgy. In the first exhortation before the Communion we are instructed that it is our duty to render hearty thanks to Almighty God, our Heavenly FATHER, for that “He has given His SON, our SAVIOUR JESUS CHRIST, to be our Spiritual Food and Sustenance *in* that Holy Sacrament.” That word *in* was effaced in the evil times just before the death of Edward VI. The word had stood originally in the Prayer-Book of 1549, “doth vouchsafe *in* a sacrament and mystery, to give us His said Body and Blood to feed upon spiritually.” The “*in* a sacrament” is precisely the “*in sacramento*” which I have just quoted from S. Augustine. The courtiers of Edward VI. altered this into an expression which made the sacrament an instrument of preaching. Their form ran—“That He hath given His SON, our SAVIOUR JESUS CHRIST, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God’s Word as by the Holy Sacraments of His blessed Body and Blood.” These words have been in their turn struck out, and the *in* was restored. Instead of this “as it is declared by the Sacraments,” we have “to be our Spiritual Food and Sustenance *in* that Holy Sacrament.”

The dogmatic character of the word *in* is attested alike by those who expunged it and by those who restored it. Equally dogmatic I believe the word to be in the Catechism. The answer in which it occurs is in the midst of answers relating to the LORD's Supper. No one could doubt this. The question "What is the inward part or thing signified?" had been answered if the words had stood simply "The Body and Blood of CHRIST," or "The Body and Blood of CHRIST which the faithful verily and indeed receive." This would have been accurate and patristic language. But the careful writer of the Catechism chose a yet more precise form. He says, "which are verily and indeed taken and received by the faithful *in* the LORD's Supper." In both places the Anglican Church teaches that we receive not grace only, but the Body and Blood of Him who is the Author of grace "*in* these Holy Mysteries," *in* the the LORD's Supper. I grant the force of the argument about the omission of the word "*in*" when it was struck out of the Prayer-Book; but then the restoration of the word *in* in the one place where it had been struck out, and its introduction into the Catechism has the same force of proof the other way. It is no unmeaning word which has been so contested.

I am aware that an attempt has been made to neutralise its force, by the remark that in most of the passages which I have just alleged from the Fathers they speak of "receiving *in*." Of those passages which I have quoted, this applies anyhow only to the passages from S. Augustine and S. Cyril of Alexandria. It does not apply to those of Tertullian, or S. Cyprian, or S. Chrysostom, or S. James of Sarug (A.D. 452.) Nor does it apply to passages which have been alleged from S. Ephrem, in which that devout Father speaks of our Blessed LORD's Divinity as *in* the wine, *in* the cup. "*In* Thy Bread is hidden the Spirit that cannot be eaten; *in* Thy wine there dwelleth the Fire that cannot be drunk. The Spirit *in* Thy Bread and the Fire *in* Thy Cup are distinct miracles which our lips receive." (S. Ephrem's Select Works, p. 146, § 7, Oxf. Tr. See more at length Dr. Pusey's Doctrine of the Real Presence, p. 122.) Nor does it avail that S. Chrysostom and S. Cyprian speak of the Cup. "The Blood in the Cup." The objection cannot mean that S. Cyprian and S. Chrysostom taught Transubstantiation. S.

Chrysostom has left evidence that he believed the consecrated elements still to remain in their very natural substances. But the words "The Blood *in* the Cup" can only mean that it was invisibly there. This is the least which the words could assert. It is also all which they assert. I cannot even understand the argument which one would draw when he insists that the expression in S. Cyprian, and S. Chrysostom is not the "wine," but the "cup." S. Cyprian is arguing against the error of some, who, from ignorance or simplicity, had introduced an innovation of consecrating without wine. He argues that "since it was the wine whereby the Blood of CHRIST was set forth, that Blood could not appear to be *in* the cup unless the wine were there." The wine was the outward visible sign which betokened the presence of the inward. But S. Cyprian distinctly says that "the Blood by which we were redeemed *was in* the cup." S. Chrysostom uses the expression "The Blood *in* the Cup," "That which is *in* the Cup." *In* the cup, then, they must have believed it to be, not physically or locally, nor by Transubstantiation, but still really and sacramentally. S. Chrysostom says again (Hom. 82 in S. Matt. § 4,) "CHRIST gives us nothing to be perceived by sense, but *in* things of sense all spiritual."

I do not mean that the word *in* expresses the doctrine which I believe, more than another word. I adopted it from the Fathers and the English Church. The word "under" expresses the same, the Real Sacramental Presence of the Body and Blood, hidden under the veil of an earthly substance. The words "under the form," as used by those who put forth the first Book of Homilies, was noticed, before any controversy began, by one whose book was much commended to candidates for Holy Orders, by Archbishops and Bishops of the Church of England and Ireland. The idiom is an old one, and its meaning, as used by different writers, turns not on the word *under*, but on the word *form* (species.) The idiom "*under* the Sacrament" had been used by S. Hilary, de Trin., viii. 13—"We truly under the mystery receive the flesh of His Body." "Under the Sacrament of the Flesh to be communicated to us, He hath mingled the nature of His own Flesh with His eternal nature." The word species, or "form" is also old. S. Gau-

dentius uses it, de Pasch., Tr. ii., Bibl. Pat., v. 947—"He appointed the Sacrament of His Body and Blood to be offered in the form of bread and wine" (in specie panis et vini.) In later times it was used, according to men's different belief, of an appearance when the substance was gone, or when it remained. In this last sense, Cranmer and Ridley were familiar with it in the works of Bertram. The like expression also occurs in the confession of Sir John Oldcastle, which was rejected as insufficient by the Bishops who examined him—Wilkins, Concilia Magn. Brit., iii. p. 534—"I, Johan Oldcastle, believe that the most worshipfull Sacrament of the auter is CHRISTIS body in forme of bred, the same body that was born of the blyssyd Virgyne our Lady Saint Marye."

The prelates required him to believe the cessation of the material bread and wine. He replied—"Sicut CHRISTUS hic in terra degens habuit in se Divinitatem et humanitatem, Divinitatem tamen velatam et invisibilem sub humanitate, quæ in eo aperta et visibilis fuerit, sic in sacramento altaris est verum corpus et verus panis, viz. quem videmus, et corpus CHRISTI *sub eodem velatum*, quod non videmus."

This statement is remarkable as an instance in which the word "under" expresses nothing local or physical, but simply confesses the invisible presence of the Body of CHRIST, veiled under the outward sign.

But indeed, down to the beginning of the 15th century, while it was held that "the Body of CHRIST is truly and principally in the Sacrament under the form of bread and wine," it was still an open question whether the substance of bread remained or no.

It has been traced at great length by the eminent Regius Professor of Hebrew in the University of Oxford in what way the words, "under the form of bread and wine," used of substances really remaining, came to be used in England in the reign of Henry VIII. It has been pointed out that they were so received by the English Convocation in the Articles devised by the King's High Majestie in 1536, and again, in 1537, in the "Institution of a Christian Man," which was enjoined by the Bishops to be read in Churches; that they were modified in the six Articles by a statement of Transubstantiation, were

expunged in the Necessary Erudition in 1543. Four years afterwards, Cranmer and the other Bishops brought back the language at the end of the first Book of Homilies—"Hereafter shall follow sermons of the Nativity, Passion, Resurrection, and Ascension of our SAVIOUR CHRIST; of the due receiving of His Blessed Body and Blood under the form of bread and wine." And after the interval of the reign of Queen Mary, the Bishops in the beginning of the reign of Elizabeth, refer to that notice in the title to the second Book of Homilies, "of such matters as were promised *and entituled* in the former Book of Homilies." The first Book of Homilies was twice revised, but this Theological Statement was not interfered with.

The divine who has pointed out this was not aware that the same form occurs in Queen Elizabeth's Primer, which is the more remarkable, since it was a revision of that of Henry VIII. in 1545, and indeed one word was altered in the sentence in which this phrase occurs, (the edition of 1545 has "consecrate" (Lat. consecravisti), where Queen Elizabeth's has "deliver,") yet that phrase itself was retained. The Prayer in the Primer of 1559 begins, "Our SAVIOUR and Redeemer, JESU CHRIST, which in Thy last supper with Thine Apostles didst deliver Thy Blessed Body and Blood under the form of bread and wine." (Private Prayers set forth by authority during the reign of Queen Elizabeth, p. 87, Parker Society.) This struggle for and against the words "under the form of bread and wine" shows the importance attached to it as a recognised theological term. It was a marked recognition of a Presence of our LORD's Blessed Body and Blood, not in the soul of the receiver only, but under the veil of the visible substance. It, too, justifies that expression in my Charge to which the Presenters object—"present in the gifts."

The expression, I may mention, occurs in a favourite book of devotion—Sherlock's Practical Christian—"Grant, Holy JESUS, that as I have now received in faith Thy Blessed Body and Blood veiled under the species of Bread and Wine, I may hereafter behold Thy Blessed Face unveiled in Heaven," &c.

I must now notice another misrepresentation contained in the Presentment. The Presenters accuse me of maintaining, *in* Argument from the Catechism.

*opposition to the Catechism*, that the Body and Blood of CHRIST are not *only* so signified by the outward part of the Sacrament, as to be verily and indeed taken and received by the faithful, but so signified as to be verily and indeed present or contained within the sign, or, as they express it, "present in the gifts," and that being so "present in the gifts," or contained within the outward signs, they are then to be adored. I ask, where has the Catechism said *only*? What right have the Presenters to place this limitation to the sense of the Catechism? Where does the Catechism deny that our LORD is verily and indeed present? How is it conceivable that His Body and Blood could be verily and indeed received, unless they were verily and indeed present to be received?

I must call attention to this point. If we deny a very and real presence before reception, I cannot see how we can confess that there is any true and real reception at all. I find it difficult to conceive that those who make this denial can believe that at the moment of worthy communion there is any gift which can be called real and positive of the Body and Blood of CHRIST. If my judges condemn the phrase, "Verily and indeed present in the gifts," which is here impugned by the Presenters, I believe that they must evacuate of its proper meaning the phrase quoted by the Presenters from the Catechism. I may quote Heylin on this point, who, citing Bishop Bilson's words, "God forbid that we deny that the Flesh and Blood of CHRIST are *truly present* and *truly received* of the faithful at the LORD's Table," adds, "a clear explication of which doctrine was made in the beginning of the reign of King James,"—meaning at the Hampton Court Conference, when the passage on the Sacraments was, as we all know, added to the Catechism. I resume Heylin's language,—"*Verily and indeed*, saith the English Book: *verè et re ipsâ*, or *verè et realiter*, saith the Latin translation,—by which the Church doth teach us to understand that CHRIST is *truly and really present*, though after a spiritual manner, in that blessed Sacrament."—Cyp. Angl., p. 23.

In fact, this accusation is founded upon a misunderstanding of the Catechism altogether. Let us consider the matter from the beginning. The first question is, How many Sacraments

are there? The response is the cautious answer, that there are two that are generally necessary to salvation,—saving thereby the point that there are other ordinances of a sacramental nature which the English Church in a wider sense acknowledges as such—*e. g.*, where the Homilies call Matrimony a Sacrament—which nevertheless are not generally necessary, that is, are not necessary for all men in order to be saved.

Having spoken then of the Sacraments in the widest sense, it goes on to define a Sacrament, as generally necessary to salvation—of which the following are the conditions :—

1. That it is the outward sign of an inward grace given to us.
2. That it is ordained by CHRIST Himself.
3. As a means whereby we receive that particular grace.
4. As a pledge to assure us of that grace.

Here then we get the first limitation of the Sacraments in general. From the vague idea of Sacraments, we are now limited to the thought of those which are ordained of CHRIST Himself. Here the Catechism would exclude from the consideration such a sacrament as Matrimony, on the ground that it was not ordained by CHRIST Himself—a view which is corroborated by the Twenty-fifth Article of Religion, which in speaking of the Five other commonly called Sacraments, excepts to their being called Sacraments of the Gospel, as “not having any visible sign or ceremony ordained by God.”

Then follows the declaration of the two parts in all Sacraments—the outward visible sign, and the inward spiritual grace. And from that it goes on to define the precise nature of the two great and super-excellent Sacraments—those that in one sense alone deserve the term.

But here, as I have elsewhere remarked, we find a remarkable difference between the two. The Sacrament of Baptism still conforms to the original division into two parts. The outward visible sign or *form* is said to be “water, wherein the person,” &c., the inward and spiritual *grace*, is said to be a death unto sin, and a new birth unto righteousness. But when we come to the description of the LORD’s Supper, two things are to be observed.



1. There is a slight change in the phraseology, which would not have been made in so precise a document had there not been something intended. The outward part in Baptism is called "the outward visible sign or *form*;" in the LORD's Supper it is "the outward *part* or sign,"—implying, as it appears to me, that in the one case it is an entire action which is the outward sign, in the other an isolated thing, not, however, without a previous action.

2. And next we find that the description of the Sacrament is no longer strictly to be adhered to. There is a discrimination introduced into the inward part. The inward part, or thing signified, is one; the benefits of the Sacrament another. So that while Baptism consists of—

The Sign—The Grace.

The LORD's Supper consists of—

The Sign—The Thing Signified—The Benefits derived from the Thing Signified.

In other words, in the language of S. Augustine, and from him, of Western theology—

The Sacramentum—The Res Sacramenti—The Virtus Sacramenti.

Now the Presenters, by asserting that the Body and Blood of CHRIST are *only* so signified by the outward part of the Sacrament as to be verily and indeed received by the faithful, and therefore not so signified as to be verily and indeed present, do in fact themselves deprave the said Catechism, by confusing the Res Sacramenti with the Virtus Sacramenti, or rather, still more seriously, by ignoring and denying the existence of any Res Sacramenti at all. Do they not make the sign "an untrue figure of a thing absent?"

In corroboration of this fact, I must refer you to Bishop Hampden's Lectures, p. 313, where he says,—“The definition of Sacraments given in the Catechism of the Church of England, is exactly what the Scholastic Theory suggests, so far at least as the language of it characterises the nature of a Sacrament. It is in the subsequent application of this definition that the Church of England has modified and improved on the

fundamental idea of the Scholastic Doctrine, whilst the idea itself is preserved as being part of the very texture of technical theology."

The doctrine of the Schoolmen recognises two elements in the general definition of a Sacrament—a visible and an invisible. At the same time it recognises a triple distinction with regard to the Holy Eucharist, the invisible being subdivided into a *Res* and a *Virtus*. The language of the Catechism is precisely in accordance with this view.

Again, I must observe that in order to bear out the Presenters' interpretation, as I understand it, the Catechism ought to have received these changes in its Eucharistic statements which the Commissioners of William III. proposed in vain. They wished to destroy the triple division of that statement, and to make simply a twofold division, as in the case of Baptism.

The alterations proposed were as follows. I give them as I copied them out of the Blue Book lately called for in the House of Commons by Mr. Heywood :—

<i>Old.</i>	<i>Proposed Alterations.</i>
452. What is the outward part or sign in the LORD's Supper?	What are the outward and visible signs in the LORD's Supper?
453. What is the inward part or thing signified?	What are the things signified by the Bread and Wine?
454. In the answer, &c., the Body and Blood of CHRIST are verily and indeed taken and received by the faithful in LORD's Supper?	Struck out, and altered thus :— "Were offered for us on the Cross once for all."
455. The following question, What are the benefits, &c.?	Struck out, and the following additions substituted, which are so constructed as to join on with the answer to that question :—

*Question*—What is the inward and Spiritual Grace?

*Answer*—The benefits of the Sacrifice of CHRIST's Body and Blood, which are verily and indeed taken and received by the faithful in the LORD's Supper.

*Question*—What are these benefits there received by the faithful?

*Answer*—Remission of sins, and all blessings which follow upon it, and particularly the strengthening and refreshing, &c.

The Court will see that in the days of King William there

were those who symbolised with the Presenters, but these views were decidedly and advisedly rejected by the Church of England.

Hereby no place would have been left for a *Res Sacramenti*, as distinct from a *Virtus*. Providentially these changes, characteristic of the cold and low theology then in the ascendant, were so alien from the spirit of the Church, that they were not even proposed to Convocation.—Cardwell, *Conferences*, p. 418.

The structure of the passage in the Catechism shows clearly that the Inward Part is no more to be identified with “the benefit,” than is our bodily food with the health it produces.

The Catechism first asks, What is the Inward Part or Thing signified—the “*res Sacramenti*.” The answer not only says what the inward thing signified is, but that we verily and indeed receive it. The Catechism then further asks, What are the benefits whereof we are partakers thereby? It is no longer the question *what* we receive, but what *benefit* do we receive from that which we have received? We have received two parts, the outward and the inward: the outward nourishes the body; the inward, the soul. The one is as actual as the other. We receive what, although consecrated, and as the Fathers do not hesitate to say, transmuted and transelemented, are in their natural substances bread and wine; and our bodies are *thereby* nourished and refreshed. We do not receive the refreshing of the body in any other way than through and by bread and wine. We do not receive (as those emenders of the Catechism would have it) the refreshing of our souls *except* through and by the Body and Blood of CHRIST.

This refreshing is “the benefit,” or as the Twenty-fifth Article calls it, “the wholesome effect or operation” of what? “of the Body and Blood.” Just as S. Hilary says, “that the Body and Blood received by us *produce this effect (efficient)*, that we dwell in CHRIST.”—De Trin. viii. 14. No one would understand S. Hilary as meaning by that which he emphatically calls the “true Flesh and true Blood,” nothing more than a spiritual union between CHRIST and the soul. Every one must see that he means this union to be the *result* of a reception of the Body and Blood. Neither in S. Hilary nor in the Catechism is there any ground for confounding consequent and antecedent, effect and cause.

The argument from this formulary will not be complete without some reference to the theory of Virtualism or Equivalence—a theory which proposes to attempt the impossible task of reconciling the high and mysterious expressions of our LORD Himself, His holy Apostles, and the great mass of primitive teaching, with such a theory of the Blessed Sacrament as shall practically amount to the Real Absence of our LORD therefrom. There is no use in attempting to disguise this logical result. However much persons may seek to envelope in ambiguous phrase the notions which they possess, the whole matter must be brought to the tremendous issue of Real Presence or Real Absence. Believe a Real Absence, and then the Presenters are consistent. Believe a Real Presence, and the Respondent is consistent. Can any middle view between these be conceived?

The Virtual Theory.

A Virtual Presence, as it is sometimes called, means, when we examine it, a bestowal of the grace, efficacy, virtue, or influence of the Atoning Death of our LORD. Or, to take another and a kindred form of expression, the theory supposes the Bread and Wine to be equivalents for the absent Body and Blood, so that to partake with faith of the former is virtually and in effect as though we could partake of the latter. Whichever form the theory may take, the very Body and very Blood are supposed to be absent. *They* are not actually given or taken. They are neither present by consecration, nor present in devout reception. This is the theory. I must contend that it is impossible to make the Catechism speak this language. It is a perversion of words to make *verily* and *indeed* a synonymous expression for in *power* and *effect*, or to give to an influence of grace the awful title of CHRIST'S Body; were it otherwise, Socinians would be justified in professing to believe Him to be "verily" God whom they acknowledge as God's substitute and representative. And I must solemnly express my conviction, that if this kind of interpretation be forced upon the Catechism, it will be a following in the track of all those false teachers of all ages, who have kept the "*form of sound words*," while "*denying*" their "*power*," and have decked out their own misbelief with orthodox terms wrested from their true meaning. We know how the Gnostics put their own sense upon *Son* and *Word*; how the Arians spoke of "*perfect God*" when they meant the highest of crea-

tures, and sometimes even adopted the Homooousion in a sense consistent with their heresy. The Pelagians used "grace" as meaning natural powers, or a gift of knowledge. The Nestorians put glosses of their own upon the phrases "one CHRIST," and "Theotocos." The Paulicians were ready to confess their belief in the Body and Blood of CHRIST, meaning thereby His words of instruction. The "CHRIST" of the Familists was a disposition in man. The Neologians of our own day speak of an "Incarnation" in aggregate humanity, and a creedless Latitudinarianism usurps the name of "Catholic." I need not give any other instances of the misuse of terms to which I refer. With these warnings before us, we ought to be very cautious, lest we tamper with the force of words employed within our own Communion on the subject of the Holy Eucharist. Sometimes, indeed, there can be little of illusion in the matter, for when men profess that there is a Real Presence in the Holy Communion—as *there is in all other ordinances*—neither they themselves, nor those whom they address, can fail to see that they do not ascribe to this Sacrament any pre-eminence worthy of that name among the blessings of the Gospel. In their view, there may be a difference of *degree* between the Eucharist and other ordinances, but there is no difference of *kind*. "Real Presence" being taken to mean a bestowal of grace, there is as "real" a "presence" in the right use of Confirmation, Absolution, even of Prayer and the Word of God, as there is in Holy Communion, although in the latter there may be a *fuller* effusion of Divine grace. It is, indeed, a perversion of the known term "real presence," so to speak. For, by the very laws of speech, "*realis præsentia*" is no other than "*præsentia rei*." It must mean some "thing" present without us, although received to be in us: not an operation of God the HOLY GHOST upon the soul.

It is often imputed to me, and to others who believe as I do upon this subject of the Eucharistic Presence, that we presumptuously *define the mode of the Real Presence*, instead of simply asserting the fact of it. I beg most emphatically to repudiate the idea of doing so.

Indeed, I might retort on those who confidently affirm the "Presence" to be one of virtue and efficacy only, that they do

the same in their own way. But, in fact, it seems to me that I should come nearer the truth if I maintain that they deny its reality altogether. A subjective Presence, by the very nature of things, is no Real Presence at all; and by using the word "objective," I mean only to guard the truth of its existence.

I am aware that all upholders of the Virtual theory do not claim as their own the term "Real Presence," and therefore do not pervert it. But they *must* use the terms of the Catechism, and therefore they must pervert its "verily and indeed." To my mind the question is this, Whether we will accept *simpliciter* this venerable teaching of our childhood, or whether we will explain it away?

I have dwelt the longer upon the meaning of this answer in the Catechism, which, I must repeat, the Presenters have altered and depraved, because that alteration is essential to their charge. The direct objections to the Adoration of our LORD truly present in the Gifts, which the Presenters have adduced from the Formularies, are (as I shall show) easily disposed of. The objection drawn from this their depravation of the Catechism, could it have been sustained, would have been fatal. Had the Church of England and Scotland denied a Real Presence in or under the Gifts; had it denied that the Body and Blood of CHRIST are virtually and indeed present under the sign; had it, in other words, maintained a "real absence" of the Body and Blood of CHRIST, and admitted only of some working of grace in the soul of the receiver, then, of course, any Adoration of our LORD truly present would have been misplaced. CHRIST is the object of Adoration, and if He were indeed absent, Adoration of Him as present would have been wrong. P. Martyr inverts the arguments used by the Presenters; CHRIST, he maintains, is not to be adored; therefore He is not present. (Ans. to Gardiner.) Had the Church of Scotland denied that our LORD is truly present, it would have contravened her teaching to say that He is to be adored as present. But now, so far from this, the formularies of the Church imply, not only that we receive the Blessed Body and Blood of our Redeemer each in our souls, but we receive them through and under those outward forms of bread and wine, which have

Argument  
from the  
Communion  
Service.

been blessed or consecrated to this end by our LORD's words of consecration, "This is My Body," "This is My Blood," and which we have prayed our merciful FATHER, "of His Almighty goodness, to bless and sanctify with His Word and Spirit, that they may become the Body and Blood of His well-beloved SON."

Form of  
Consecra-  
tion.

Indeed, otherwise it had been a mockery and delusion in the most solemn act of our religion to use these ancient words of consecration, which our LORD spake once with power in that Upper Room before He suffered, and which "voice once spoken doth," (in S. Chrysostom's words, *De prodit. Jud.*, Hom. i. 6,) "on every table in His Churches, from that time until this day, and until His Coming, perfect the Sacrifice." The Anglican Church never could have used these words (not as reciting them simply as a narration or gospel, as is done at most by those who have not her belief,) but as words of consecration, and yet not have meant by them all which the ancient Church from the beginning, from whom she received them, intended through this consecration. She could not have provided a prayer of consecration, using, as of old, our LORD's own words, "This is My Body," "for the blessing of the bread;" "This is My Blood," "for the blessing of the cup," unless she had believed them, not physically nor carnally, but hyperphysically, i. e., supernaturally, divinely, ineffably to become His Body and Blood. Using ancient words, she would have been mocking and deluding, (God forbid!) not teaching her children, unless she had taken them in their ancient sense. Our Scottish Church, in adding from the ancient Greek Liturgies the Invocation for the descent of the HOLY GHOST, is yet more precise, in that she prays that thereby God would cause His creatures of Bread and Wine to become the Body and Blood of His most dearly beloved SON. The addition which is found in some Liturgies, that they may become so *to us*, and from which some have wrongly drawn an argument against the force of this prayer, does not occur in the Scottish office. The omission of the words "to us" makes the argument from the prayer, as it stands, the more emphatic. The prayer is in substance identical with the prayer in the Liturgy of S. Chrysostom, "Send down Thy HOLY SPIRIT on us, and on these gifts set before Thee, and make this

bread the Precious Body of Thy CHRIST, and that which is in the Cup the Blood of Thy CHRIST." And what S. Chrysostom and the ancient Church believed under these words, that the Scottish Church must mean by them.

And when the prayers of consecration and invocation have been used, the Church directs that when the Bishop or Presbyter that celebrateth receiveth himself, or delivereth the Sacrament of the Body of CHRIST to others, he shall say, "The Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life," and in like way as to the Cup. The oldest form, as you know, used by the Church of CHRIST was a simple affirmation of their faith, "The Body of CHRIST;" which faith the communicant echoed, and was understood to echo, by the "Amen" which he was directed to respond. "So that thou dost not idly say Amen (it was said to them of old,) already confessing in spirit, that thou receivest the Body of CHRIST. The priest saith to thee, 'The Body of CHRIST,' and thou sayest Amen, i.e., true. What thy tongue confesseth, let thy affections retain." When S. Gregory sent S. Augustine to evangelise the heathen Saxons in this isle, the precatory form was already in use. "The Body of the LORD JESUS CHRIST preserve thy soul." Our present precatory form (with the exception of the words "which was given for thee") is the old form preserved in the Sarum Manual, in the Service for the Sick, and in the usage of York. The Sarum Manual has "The Body of our LORD JESUS CHRIST, guard (custodiat) thy body and soul unto life eternal."—Manual. Sarisb. London, 1554, p. 79.) In the York rite, the priest receiving the chalice says—"Corpus et Sanguis D. N. J. C. custodiat corpus meum et animam meam in vitam æternam."—(Maskell, Anc. Lit., p. 124.) Now, the meaning of those words is not altered by the addition in the English office, "Take and eat *this*," &c. The words of prayer, "The Body of our LORD JESUS CHRIST preserve thy body and soul," must have the same meaning. But you need not be reminded that the words, "Take and eat *this*," &c., were substituted under Zuinglian influences, for the words, "The Body of our LORD JESUS CHRIST," though in themselves those words are quite unobjectionable, as bringing out strongly one of the memorial or commemorative aspects of the Holy Commu-



nion ; the persons who so substituted them felt that the words, which they ejected, taught a doctrine which they themselves did not receive. The restoration of those words, in the reign of Elizabeth, attests the restoration of the ejected belief. In the Scotch office, this their meaning is brought out the more clearly, in that they stand alone. In the prayer of consecration, the words of our LORD had been pronounced not vaguely, as teaching, but with imposition of hands, over the creatures of bread and wine to be consecrated ; and consecrating *these*, and no other, by the words, "This is My Body," "This is My Blood," we had prayed in the Scotch office that they might "become the Body and Blood of CHRIST." Then, in giving them to others, we are directed to say, "The Body of our LORD JESUS CHRIST which was given for thee," "The Blood of our LORD JESUS CHRIST which was shed for thee, preserve thy body and soul unto everlasting life." In no case could that body have been understood to be the Body of CHRIST, under physical conditions, as He sits at the Right Hand of God. For although He unceasingly presents to the FATHER that Body which was crucified for us, in memory of that All-atoning Sacrifice, yet that Body, as It there sits in its Glorious Majesty, is never said to "preserve our bodies and souls." This were a new Theology unheard of in the Church of CHRIST. But the Church of Scotland, by leaving out the words, "Take and eat this," has made it superabundantly clear, that by the words, "The Body of our LORD JESUS CHRIST, the Blood of our LORD JESUS CHRIST," she means, That which we had just prayed, might become His Body, *i.e.*, she teaches what, for the sake of clearness, has of late been called "The Real Objective Presence," in other words, that the Body and Blood of CHRIST are present, objective, *i.e.*, without us, not subjective only, in the soul of the faithful receiver.

Next observe the prayers which the Church puts into our mouths before and after we receive the Body and Blood of CHRIST.

We pray God that we may "so eat the Flesh of Thy dear SON JESUS CHRIST, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." We do not pray only that our bodies and souls may be cleansed, but that we may *so* eat and

drink the Body and Blood of CHRIST that our bodies and souls may be cleansed by That Body and That Blood. These can be no other than the Body and Blood which we eat and drink. This is entirely in accordance with the language of the Fathers. They distinguish manifestly between the Body and Blood which they receive and the effect of the same. S. Hippolytus says,—“His own Divine Flesh and His precious Blood hath He given us to eat and drink, for the remission of sins.” (In Prov. ix. 1, T. i. p. 282, ed. Fabr.) S. Chrysostom,—“This Blood causeth the image of our King to be fresh within us, produceth beauty unspeakable, permitteth not the nobleness of our souls to decay, watering and refreshing it.” (On S. John vi., Hom. xlvi., § 3.) So S. Macarius,—“The LORD embodieth Himself even into meat and drink (as it is written in the Gospel, He that eateth this bread shall live for ever,) that He may ineffably rest the soul, and fill it with spiritual joy.” (Hom. iv., p. 22, ed. Paris.) So S. Ambrose,—“CHRIST is food to me; CHRIST is drink to me. The Flesh of GOD is food to me; the Blood of GOD is drink to me. CHRIST is daily ministered to me. My food is not that which fills the body full, but which strengtheneth the heart of man.” (On Ps. 119, [118,] Serm. 18, n. 26.) In other Fathers, too, is the distinction found between the Body and Blood of CHRIST, and the effects of their reception, just as in our Liturgy and Catechism. The “making clean” of the Liturgy corresponds with the “strengthening and refreshing” of the Catechism. Had there been no Catechism, however, it would be quite clear that if “Body and Blood” is only a synonym for “cleansing of bodies and souls,” the prayer is unmeaning, for it makes CHRIST’s Body and Blood the means *whereby* this good effect is produced. This is just the same thing as saying that the Res Sacramenti puts forth a certain Virtus.

The doctrinal force of the words “that our sinful bodies,” &c. is again illustrated by the alteration suggested by the Nonconformists, and *rejected*. Not holding an objective Presence, they could never understand how our souls and bodies could be made clean by the Body and Blood of CHRIST, which we had received. They, therefore, proposed to substitute, “that our souls and bodies may be washed and cleansed by the *sacrifice* of His most precious Body and Blood.”

2. So again, in the Thanksgiving after the Communion, it would be unmeaning to ask that all who *are* partakers of this Holy Communion *may be* fulfilled with grace and benediction, if the Body and Blood of which we communicate were only another name for grace. Observe, too, that this prayer is substantially taken from that fourth prayer of the Roman Canon, "That all we who shall have received the most holy Body and Blood of Thy SON, may be filled with all heavenly benediction and grace."

I wish specially to call the attention of the Venerable Court to the extreme breadth and sweeping character of the Presenters' statement. It is virtually imputed to me as an error, that I hold a very Presence in the Sacrament. The Presenters contend that I ought not to have maintained CHRIST to be verily and indeed present. That is, by implication, they reject the Real Presence, name and thing, altogether. I am thankful for the sake of truth that the matter should be brought to so intelligible an issue. It is for teaching a Very and Real Presence that I am now put on trial before my Brethren. I could not have wished for a more satisfactory manifestation of the position in which I stand, or of the real issues involved in the success or failure of this attack upon me.

Now I am sure that any person coming without preconceived ideas to the study of the Anglican Formularies, would admit that the English Church held such a doctrine of the Holy Eucharist, as to make Adoration not only the logical sequence of her teaching, but a blessed duty and privilege of her members. He would find indeed that certain abuses incident to human nature in the teaching of supernatural and transcendental truths, were guarded against both in the Articles and Black Declaration. In the former he would see that any view of Eucharistic Adoration such as that called "gazing," which tended to draw away men's minds from the proper use of the Sacrament, was discouraged. In the declaration he would see words to the devout children of the Church somewhat in the spirit that our SAVIOUR spoke in the marvellous Sermon on the Sacrament at Capernaum, when, after the fullest and most explicit statement of the Real Presence, He guards against the hearers taking the words carnally, by say-

ing, "The flesh profiteth nothing. The words which I speak they are spirit, and they are life."—(S. John vi.) He would find much against the popular error that the Holy Sacrament may act as a charm, and make the receiver a partaker of CHRIST, apart from his faith and other preparation. He might read a check given to a base opinion, which held that in the sacrifice of this or that particular mass rested a power, apart from the Sacrifice of the Cross, to obtain remission of guilt. But all the rest of the formularies he would find attuned to the highest strains of the devotional language of the early Church. He would find that there underlay every word and expression a profound and radical principle, that there is in the Sacrament of the LORD'S Supper a Real and Essential Presence of the Body and Blood of CHRIST as the inward part of that Sacrament, as truly as there is in it a Real and Essential Presence of the Bread and Wine, as the outward part of the same. The two parts being present each after their own manner, the one as natural, earthly, corporeal, the other as supernatural, heavenly, and spiritual; but the one as real, and as really there, as the other.

I have in my Charge, at page 10—12, dwelt upon this subject:—

"First in order of time we have the Article XXVIII. This has been pressed into the service of the Calvinistic party in the Church, as elucidating their view of the doctrine; but not to mention that the first clause is a vindication of the Church's doctrine as against Zwinglianism, maintaining a partaking of the Body of CHRIST, as against a mere remembrance of His death, a very remarkable letter from Bishop Geste, of Rochester, has been found in the State-Paper Office, in which he not only claims the authorship of the Article, but also states distinctly what he meant by it. Whatever view we may take of the 'imposer' of an Article, considerable weight must be given to the assertion of its author.

"The letter is as follows:—

"GREETING IN YE LORD.

"Right Honourable—I am verye sorye yt you are so sicke, God make you whole, as it is my desyer and prayer. I wold have seen you er this, accordinge to my duetye and good will, but when I sent to knowe whether I might see you it was often answered yt you were not to be spoken with.

"I suppose you have heard how ye Bisshop of Glocestre [*i.e.* Cheney] found him selue greeved with ye plasyng of this adverbe *onelye* in this article, 'The Body of CHRIST is gyven taken and eaten in ye Supper after

an heavenly and spirituall maner only' bycause it did take awaye ye presence of CHRISTIS Bodye in ye Sacrament, and privily noted me to take his part therein, and yeasterday in myn absence more playnely vouched me for ye same. Whereas betwene him and me, I told him playnely that this word *onlye* in ye foresaied Article did not exclude ye presence of CHRISTIS Body from the Sacrament, but only ye GROSSENES AND SENSIBLENES in ye receavinge thereof: For I saied vnto him *though he tooke Christis Bodye in his hand, receaved it with his mouthe, and that corporally naturally reallye substantially and carnally as ye doctors doo write, yet did he not for all that see it, feale it, smell it, nor tast it.* And therefore I told him I wold speake against him herein, and ye rather bycause YE ARTICLE WAS OF MYN OWNE PENNYNGE. And yet I wold not for all that denye thereby any thing that I had spoken for ye presence. And this was ye some of our talke.

"And this that I saied is so true by all sortes of men that even D. Hardinge writeth ye same as it appeareth most evidently by his wordes reported in ye Busshoppe of Salisburie's [Jewel's] booke pagina 325, wich be these: 'Then ye maye saye yt in ye Sacrament His verye Bodye is present yea really that is to saye, in deede, substantially that is in substance, and corporally carnally and naturally, by ye wich words is ment that His verye Bodye His verye flesh and His verye human nature is there not after corporall carnall or naturall wise, but invisibly unspeakeably supernaturally spiritually divinely and by waye unto Him onlye knowen.'" [The extract is here taken from Jewel's controversy with M. Harding, Art. v. Divis. V., p. 445, ed. P. S.]

"This I thought good to write to your honour for mine owne purgation. The Almighty GOD in CHRIST restore you to your old health, and longe kepe you in ye same with encrease of vertue and honour.

"Yours whole to his poore pow"

"EDM. ROFFEN.

"To ye right honourable and his singler good friend

Sir Willm Cecil Knight Principall Secretaire to ye Queens Ma<sup>tie</sup>."

"This is a most important document. It amounts to a State-Paper, in which the author of the article, [or of a portion of it,] communicates to the Prime Minister of the day what he really meant by it. A brother Bishop had remonstrated at the placing of the adverb 'only,' and he now explains what that 'only' means—that it does not exclude the Presence of CHRIST'S Body in the Sacrament, but only 'the grossness and sensible-ness in the receiving thereof;' explaining this by saying that though he applied to the LORD'S Body all the scholastic terms, corporally, naturally, really, substantially, and carnally, yet that Body was not subject to the senses. Can anything be more directly contradictory to the ordinary exposition of the passage?"

The words of the Article—"To such as rightly, worthily, and

with faith receive the same, the Bread which we break is the partaking of the Body of CHRIST, and likewise the Cup of Blessing is a partaking of the Blood of CHRIST,"—being the embodiment of Holy Scripture, must mean, of course, what God the HOLY GHOST meant in Holy Scripture, and of that meaning the consent of the ancient Church is a better interpreter than any of us. The word *κοινωνία* everywhere in Holy Scripture means an actual participation or communion of that which is spoken of.

Moreover, it is not said here that we are partakers of CHRIST, or of a grace from CHRIST, but the Bread which we break, *i.e.*, the Bread which has been blessed and consecrated by our LORD's words, "This is My Body," through the operation of the HOLY GHOST, is the communion or participation of the Body of CHRIST; and the Cup of Blessing, *i.e.*, the Cup blessed by the words, "This is My Blood," is the partaking of or communication of the Blood of CHRIST.

Yet once more, as I shall show further on, when I come to treat of reception by the wicked, the words, "The Body of CHRIST is given, taken, and eaten, only after a spiritual and heavenly manner," contains the doctrine of an Objective Presence. For it is said not only given and received, which might imply something which takes place within the soul only, but given, *taken*, and eaten, which implies an external act on the part of the person receiving. The "taking" and "eating" are two distinct acts.

It is vain to say, as some have said, that this has no force. The very arguments used to disprove its force add to it. It has been said (and these are the strongest cases which they can produce) that even Calvin says, "*Nihil dubito quin et Ipse vere porrigat et ego accipiam.*" *Accipio*, in Calvin's sense, is "receive" not "take."

The formula of the Conference at Poissy (1561),—"Confitemur Jesum Christum in cœna nobis offerre dare, et vere exhibere substantiam sui corporis et sanguinis, operatione Spiritus sancti, et nos *recipere et edere* spiritualiter et per fidem verum illud corpus quod pro nobis mortuum est" (quoted from Hospinian, *Hist. Sacram.* ii. p. 520),—was not a genuine, "reformed" statement, but a form in which the reformed statement had been remoulded by the Roman Catholic theologian Despense.

It had also an important qualification at the close, which Beza supplies in his account of the conference.—(*Histoire Ecclesiastique des Eglises Réformées*, T. i. p. 382, ed. 1841.) Nothing could be more hollow than this attempt to state the Calvinistic doctrine, so that it might pass with the Queen Mother and the French politicians and the Gallican divines.

The real meaning of this ambiguous statement is further illustrated by Beza himself:—"Jesum Christum, verum Deum et verum hominem per visibilia signa nobis offerri, ut mentes nostræ fide in cœlum, ubi nunc est Christus, sublata, Illum spiritualiter contemplantur, et omnibus Ipsius bonis et thesauris perfruantur: idque tam certo et vere quam nos videmus accipimus edimus et bibimus corporalia et visibilia signa."—(Ib. 514.) Beza's party explained the "*Sancti Spiritus operatione*" to be that "*fide et Spiritus S. operatione, mentes nostræ, quarum hic est præcipuè cibus, in cœlum elatæ perfruantur corpore et sanguine præsentē.*"—(Ib. p. 521.) Beza also maintains,—"Quærendum esse in cœna Christum eo modo quo esset antequam carnem induisset."—(Ib. p. 513.)

With Bishop Geste's explanation, the 28th Article denies no doctrine but the doctrine of transubstantiation, and that transubstantiation is by the letter limited to the explanation or change of the *substance* of Bread and Wine. A doctrine that teaches that no change of *substance* takes place, be it right or be it wrong, is not condemned by the Article. It is not so much as alluded to.

The specification of grounds, that the theory condemned (1.) is repugnant to the plain words of Scripture; (2.) That it overthrows the nature of a Sacrament, tends to confirm the necessity of this limitation. For no theory but transubstantiation overthrows the plain words of Scripture, inasmuch as all theories save it freely accept the use of the term "*bread*" after consecration, as S. Paul uses it; and no other theory destroys the nature of a sacrament, since it only (by maintaining the desition of the outward part, in other words, that the outward part, by reason of the change, ceases to have any longer substantial existence,) affects its definition as the outward sign of an inward grace.

At the risk of repetition, I must press upon the Court the

importance of the words *given, taken, and eaten*. "The Body of CHRIST,"—observe how completely the Article adopts the old nomenclature; it does not say the Sacrament of the Body of CHRIST, but Corpus Christi, the Body of CHRIST, showing that what was in a partial way described in the beginning of the Article, from its effects as a partaking of the Body, is objectively the Body itself. "The Body of CHRIST" is first given, that is by the Priest, or rather by the Great High Priest, through the ministry of His earthly representative. It is next taken, first into the hand of the communicant, therefore the Body is something external to him who takes it; it is objective and independent of anything in him. It is CHRIST's Body before he takes it. It is given to him in what the priest gives him. He takes and eats what the priest gives him, and that, the Article says, is the Body of CHRIST. The heavenly and spiritual manner applies equally to all the three. It is given in a heavenly and spiritual manner, for the whole action is supernatural. It is taken in a heavenly and spiritual manner, for we have here to do with the order of grace, not the order of nature: it is eaten after a heavenly and spiritual manner, for "It is the Spirit that quickeneth, the flesh profiteth nothing." The explanation of the term "only," is best left to its author Bishop Geste. I shall hereafter speak more fully of the remaining clause in the Article.

The force of the argument from the reverent consumption of the remains of the Blessed Gifts is well pointed out by one, who, on that very account, calls for Revision of our Service Book. Mr. Fisher, in his "*Liturgical Purity our Rightful Inheritance*," Part ii. c. 5, says,—

Argument  
from Reve-  
rent Con-  
sumption.

"Some indeed may be disposed (and not altogether without reason) to consider it as one of the most important alterations which the Communion service has undergone; involving, as it does, so palpable a recognition of that mysterious virtue, which is supposed, according to the theory of Rome, to be infused into the elements by the priestly act of consecration. It is indeed in this respect, all that the most zealous adherent of the Tridentine doctrine could desire. Such is the mystical sanctity of the newly 'consecrated' bread and wine, that they are not, we are told, to be used, even by the Priest himself, anywhere except within the hallowed precincts of the altar."

But there is a weightier authority as to the importance of the direction. Others have smarted under the indirect testimony it



affords to the Real Presence. I have elsewhere shown how the rejected proposals for alterations of the Catechism, with regard to the distinction between a *Res Sacramenti* and a *Virtus Sacramenti*, afford strong arguments for the view I take. The same holds good in this respect. They who disbelieved any abiding consecration—or, indeed, any consecration really deserving the name—naturally thought the Rubric superfluous. In a suggestion still in MS., prepared for the proposed review of 1689, it is said,—

“The sixth Rubric may be reconsidered. *Qu.* Whether any more of the elements is consecrated (in a strict sense) than is used in the Sacrament? No more is designed to be set apart for the holy use, and what is not so used hath no sacramental consecration either in Baptism or the LORD’s Supper.”

Our Church has not gone in with this. On the contrary, while different customs have prevailed in the Church for the consumption of what remains, as in the Church of Constantinople, where it was consumed by holy children, (Compare *Evagrius*, iv. 36,) a custom found in the Gallican Church also, (2nd Council of Macon, A.D. 585,)—our Church has adopted a Rule in her Rubric found in Theophilus of Alexandria (A.D. 385—412), that the remnants should be divided among the *clergy*, and the *faithful* who dwell with them.—(See Newman’s edition of *Fleury*, b. 22, c. 46. His note is, “The Anglican Church has adopted the same rule which Theophilus here lays down.”) A similar regulation occurs in the *Decretals*, 3 P. de Consecrat. Distinct. ii. c. 23, *tribus gradibus*,—

“There were orders taken for it of old in the Church, which were well to be observed still, that no more should be brought, at least consecrated upon the altar, than would suffice to communicate the people, and if any remained, that the priests should reverently receive it. *Tanta in altari holocausta offerantur, quanta populo sufficere debeant. Quod si remanserint (nimirum ex holocaustis et elementis consecratis) in crastinum non reserventur, sed cum timore et tremore clericorum diligentia consumantur.*”

In regard to the Rubric which directs the minister, “reverently to place on the LORD’s table what remaineth of the consecrated elements, covering the same with a fair linen cloth,” it has been denied that there is any connection between the fair linen cloth and the corporal, *i. e.*, the linen cloth used in the

Holy Mysteries in the time of S. Austin, or that the order for covering the Remnants with the "fair linen," implies any such belief in an objective presence as was implied by the use of the corporal. It is alleged that the corporal was laid *under* the Bread at the time of consecration, while the fair linen is to be laid *over* the Sacrament after communion, so that the purpose in the one case is quite different from that in the other. Also it is said that in the Latin Missal no rubric prescribes *any covering of the Sacrament with fair linen after the administration.*

In reply, we may observe, 1. That whether the linen be used to *cover* the Sacrament, or to be placed *under* it during consecration, the idea expressed by its use is essentially the same. The difference of position is a matter of indifference.

2. That to say that the corporal was not used as a *covering* for the Sacrament, is untrue, as a reference to the forms for blessing it would have shown the objector. S. Gelasius has a form for blessing the Linteamina, (Murat. Lit. Rom. i. 611.) "In usum altaris Tui, *ad tegendum involvendumque corpus et sanguinem Filii Tui.*" "In the Anglo-Saxon rituals," says Dr. Lingard, (Anglo-Sax. Ch. ii. 469), the form of blessing the *corporalia* states "that they are for the service of the altar, that the Body and Blood of CHRIST may be consecrated upon them, *and also may be covered with or wrapped up in them.*" The Anglo-Saxon Rule for the Mass of the Presanctified on Good Friday (or Long Friday,) (Johnson, Engl. Canons, ii. 403—4), bade "the priest go to God's altar with the remains of the Housel which he consecrated on Thursday, and with unhallowed wine mingled with water, *and cover them with a corporal.*" We also hear of "the holy *corporax* cloth, wherewith S. Cuthbert did *cover the chalice* when he used to say Mass."—(Rites of the Cathedral Church of Durham, written in 1593, pp. 20, 79. Printed for the Surtees Society, 1840.) In France, too, the chalice used to be covered with the corporal. If there is no Rubric in the former Missal parallel to ours, the reason is obvious; the service presumes that the Sacrament has been consumed, so that there are no remnants left when the Priest begins the concluding part of the service. But if any Particles should remain usque ad finem missæ, says the Roman Ritus, they are to be *covered and veiled.*

Add to this, that in the Rubric on which our English Rubric was based, *i. e.*, the Rubrics of the Scotch Liturgy, this linen cloth, which is to cover the remnants, is expressly called a *corporas*.

The Homilies.

Even in the Homilies in which we should naturally find the strongest expression against the abuses, in antagonism to which the Reformation was carried on, we find nothing but what is in unison with the obvious and literal interpretation of the Formularies. We find the Eucharist defined by its inward and outward parts as "the due receiving of CHRIST'S Blessed Body and Blood under the form of Bread and Wine." We read of "*receiving our Saviour and Maker in His Blessed Sacrament.*" It is not said, His Grace, His Virtue, or "what is equivalent" to His Body and Blood, but Himself, CHRIST our Maker.—(Hom. Good Friday, p. 455, ed. S. P. C. K.) Again, "Thou hast received His Body, to have within thee the FATHER, the SON, and the HOLY GHOST, for to dwell with thee, and comfort thee with their presence." "Thou hast received His Body to endow thee with everlasting righteousness."—(Serm. of Resurrection, p. 476.) "What an unkindness should it be, when our SAVIOUR CHRIST is come to us to dwell within us as our guest, to drive Him from us, to force Him violently out of our souls." "Let us take heed we come not with our sins unexamined into this presence of our LORD and Judge."—P. 496. "In the Supper of the LORD there is no vain ceremony, no bare sign, no untrue figure of a thing absent."—(Hom. of the Sacrament.) "Take . . . this lesson . . . that when thou goest up to the reverend communion, to be satisfied with spiritual meats, thou look up with faith upon the Holy Body and Blood of thy GOD, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully into thy inner man." And so, in a passage quoted in the Charge, "Dost thou neither fear GOD, the maker of this feast, nor reverence His CHRIST, the refection and meat?"

The Laudian Canons.

But it may be said that in the Seventh of the Laudian Canons of 1640, where bowing to the Altar is enjoined, the adoration of CHRIST is specially excepted against. According to that Canon it was resolved that "gestures of adoration, in the cele-

bration of the Holy Eucharist, are to be performed not upon any opinion of a Corporal Presence of the Body and Blood of CHRIST on the Holy Table, or in the mystical elements, but only for the advancement of God's Majesty, and to give Him alone that honour which is due to Him, and not otherwise." How any person could deduce an argument against such an adoration as we plead for from these words is more than I can conceive.

First of all, the differential word here is "a Corporal Presence;" and that in the sense condemned by the Anglican Church as something gross and unspiritual, I never have maintained.

But secondly, it relates not so much to men's behaviour at the Holy Communion as to the obeisance which was sought to be enforced upon people coming in and going out of church.

Thirdly, The words, even in the case of the Holy Communion, go no further than to say that the reverence enjoined should *not be understood as implying any opinion of a corporal presence*—meaning that they who were thus forced by law to make a reverence, were not by that reverence to be held committed to a particular doctrine.

To conclude this part of the argument. The Church of England distinctly lays it down that the doctrine of the two Sacraments is sufficiently contained in the Prayer Book itself; and of the Holy Eucharist she asserts,—“Before all other things, this we must be sure of especially, that this Supper be in such wise done and administered, as our LORD and SAVIOUR did and commanded to be done, as the holy Apostles used it, and the good Fathers of the primitive Church frequented it. For (as that worthy man S. Ambrose saith) he is unworthy of the LORD that otherwise doth celebrate this mystery than it was delivered by Him. Neither can he be devout that otherwise doth presume than it was delivered by the author. Let us . . . follow the example of Cyprian in the like cases, *i.e.*, cleave fast to the first beginning, hold the LORD's tradition, do that in the LORD's commemoration which He Himself did—He Himself commanded, and His Apostles confirmed.”—Hom. on Sac., p. 486.

Here the English Church with great authority lays down that in important points otherwise doubtful, but specially on the

Anglican  
Authorities  
for Adora-  
tion.

matter or the Holy Eucharist, ancient consent is to be the rule. To that ancient consent, on the subject of Adoration, I fearlessly submit my teaching.

Some chief Patristic authorities on the Adoration were inserted in a later edition of my Charge, and I there drew attention to the fact, that the evidence of those Fathers did not relate to their own private opinion of what *ought* to be done. They state incidentally, not what ought to be done, but what *was* done. Their evidence relates to the public worship of those to whom they spoke or wrote, what those, as many as were communicants, knew to be the fact. It is evidence of the same sort, as if any of us were to say, "The Sacrament is received kneeling." "We bow, in the Creed, at the name of JESUS."

Since this authority has been questioned, I must first exhibit it again, which I will do in the very condensed form in which Bishop Andrewes states it, as elsewhere quoted, and that the more since I may have hereafter to advert to the charge of inconsistency brought against that great Divine.

Bishop Andrewes, Resp. ad Bellarm., p. 195.—(266, Ang. Cath. Lib.) :—

"On the Adoration of the Sacrament, he (Cardinal Bellarmine) stumbles shamefully at the threshold. 'Of the Sacrament,' he says, that is, 'of the LORD CHRIST present in the Sacrament after a wonderful but true manner.' But away! Who granted him this of the Sacrament, *that is*, of CHRIST in the Sacrament? [*i.e.*, that 'the Sacrament,' and 'CHRIST in the Sacrament,' are the same.] Assuredly, *Christ Himself the Substance of the Sacrament*, [*res Sacramenti*] in and with the Sacrament, out of, and without the Sacrament, wheresoever He is, is to be adored. But the King laid down that *Christ, truly present in the Sacrament*, is also truly to be adored. He, the Substance of the Sacrament, *but not the Sacrament*, *i.e.*, the 'earthly part,' as Irenæus: the 'visible,' as Augustine. But we, in the Mysteries, too, 'adore the Flesh of CHRIST' with Ambrose, and not *that thing*, but *Him* who is worshipped [*colitur*] in the Altar? For the Cardinal inquires amiss, *what* is worshipped [*colitur*] there? for he should have asked *who*? For Nazianzen says, 'Him,' not 'it.' 'Nor do we eat the Flesh, unless we have worshipped,' saith Augustine. And yet we in no wise worship the Sacrament."

Bellarmino's witnesses, then, whom, (with the grave substitu-

tion of "CHRIST in the Sacrament" for "the Sacrament,") Bishop Andrewes accepts in the name of the English Church ("nos vero") are S. Ambrose, S. Augustine, and S. Gregory Nazianzen. The style of S. Ambrose being particularly allusive, justice would not be done to him without exhibiting the whole context of the passage. And to this end I would avail myself of a clear exposition and translation of it in a recent work on "Eucharistical Adoration," (p. 98.)

"He is dealing with an objection alleged by them [the Arians] from S. John iv. 23, 24. Their argument was, if I rightly comprehend it, as follows:—

"'In the saying,—the true worshippers shall worship the FATHER in spirit and in truth: for the FATHER seeketh such to worship Him. GOD is a Spirit; and they that worship Him must worship Him in spirit and in truth,'—the words 'spirit and truth' signify *persons*, through whom and in whom the FATHER willeth to be worshipped.'

"This they take for granted, and go on thus to reason upon it:—

"'That person through whom and in whom another is worshipped, is not to be worshipped himself. But the FATHER is worshipped through and in the SPIRIT; therefore the SPIRIT is not to be worshipped.'

"S. Ambrose (§ 70) replies to this, *first*, what interpreters in general would say, that 'Spirit,' as is very usual, means a spiritual grace—the grace of loving devotion in the heart—as 'truth' means a deep conviction of the reality of the unapproachable Godhead.

"But, secondly, granting that the words in question do really mean the Persons of the SPIRIT, and of CHRIST; then 'GOD is adored in the Truth, just as He is adored in the SPIRIT. Either, then, the two are alike inferior—which, GOD forbid thou shouldest believe—and so not even the SON is adored; or (which is the truth), the unity of the one is just like that of the other; and then the SPIRIT also is to be adored.' (§ 72.) 'Therefore,' he repeats, 'if in this place they understand truth according to the usual sense, let them understand spirit to be spiritual grace, and there is no offence; or, if they explain the Truth to be CHRIST, let them say that He must not be worshipped. But then,' he goes on, 'they are refuted by the doings of religious men, by the whole course of the Scriptures. Thus Mary adored CHRIST, and is therefore ordained the first messenger of the resurrection to the Apostles, undoing the hereditary bond, and the grievous fault of womankind. For so the LORD wrought in a mystery; *that where sin had abounded grace might much more abound*. And with reason is a woman commissioned unto men; that she who had been first to be a messenger of sin to the man, might be the first messenger of grace.

“The Apostles, too, adored; and even because they bore the witness of the faith, they received the office of being masters in the faith. The Angels, too, adored—from whom it was written, *And let all His Angels adore Him.*

“And they adore not only His Godhead, but also His Footstool, as it is written: *And adore His Footstool, for it is holy.* Else, if they deny that in CHRIST the mysteries of Incarnation also are to be adored, wherein we discern (so to speak) express traces of Divinity, and the ways of the heavenly Word; let them read how the very Apostles adored Him rising in the glory of His flesh.

“Therefore, if it is no disparagement to CHRIST that GOD is adored in CHRIST, because CHRIST, too, is adored; neither is it, of course, any disparagement to the Spirit, that GOD is adored in the Spirit. . . .

“But let us consider how the prophet’s saying, *Adore His Footstool* bears upon the mystery of our LORD’s Incarnation. For we must not interpret the word ‘footstool’ by the custom of men, since GOD is neither corporeal nor finite, that we should imagine a stool placed for the support of His Feet. Neither do we read of anything to be adored, save GOD; because it is written, ‘Thou shalt worship the LORD thy GOD, and Him only shalt thou serve.’ How, then, should the prophet give a rule contrary to the Law, nurtured as he was in the Law, and instructed in the Law? The inquiry, then, is no ordinary one, and we must very accurately consider what ‘footstool’ means. For elsewhere we read, ‘Heaven is My throne, and earth is My footstool.’ Well, but neither may we adore the earth, because it is one of GOD’s creatures.

“But let us see; perhaps the prophet means that the earth is to be adored, which the LORD JESUS took on Him in assuming flesh. And so by the footstool the earth is understood, and by the earth the flesh of CHRIST, *which, to this day, we adore in the Mysteries*, and which the Apostles, as we said above, did adore in the LORD JESUS. For CHRIST is not divided, but one: neither, when He is adored as the SON of GOD, is it denied that He was born of a Virgin. The Sacrament, then, of the Incarnation being adorable, and Incarnation the work of the Spirit, as it is written, ‘The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee, and the Holy Thing which shall be born of thee shall be called the SON of GOD,’ doubtless the HOLY SPIRIT also is to be adored, since He is adored Who, as to His Flesh, is born of the HOLY GHOST.

“And to prevent any one’s extending this to the Virgin Mary, Mary was the temple of GOD, not the God of the temple. And therefore He only was to be adored Who was performing His work in the temple. You see that GOD’s being adored in the Spirit is no ground of objection, since the Spirit also is adored.’”

To give S. Ambrose’s argument in brief, in connection with which he mentions the fact of the worship of our LORD in the

Holy Eucharist, he had interpreted (as did others) the words in the Psalm, "Adorate scabellum Ejus," of our LORD; then, in order to remove objections, he says,<sup>1</sup> that we *can* understand by it nothing which implies that GOD had a human figure; nay, nothing out of GOD, since GOD alone is to be adored. According to Isaiah lxvi. 1, the footstool of GOD might be "the earth;" but neither is earth, as the creature of GOD, to be adored. It means, then, he suggests, our LORD's Human nature: and "this," he says, "we now too adore *in the* mysteries, which, too, the Apostles adored *in the* LORD JESUS." Now, the time of this adoration by the Apostles was after His resurrection, when He was visibly among them. "The Apostles, too, adored." S. Ambrose had said before<sup>2</sup> of our LORD, "and therefore, because they offered the testimony of faith, they received the authority as to the faith," referring to the commission which our LORD gave them, immediately after they had worshipped Him visibly present before them. "And<sup>3</sup> when they saw Him, they worshipped Him—and JESUS came and spake unto them, saying, 'All power is given unto Me in heaven and in earth; go ye, therefore . . .'" "They adored," says S. Ambrose, "not His Divinity only, but His Footstool also—His Humanity." "Or,<sup>4</sup> if men deny that the mysteries of the Incarnation are to be adored in CHRIST, let them read that the Apostles, too, adored Him rising again in the glory of the Flesh."

Now, in the words, "the Flesh of CHRIST which now too we in mysteries adore, and which the Apostles (as we said before), adored *in the* LORD JESUS," S. Ambrose is comparing the adoration *in the* mysteries with an adoration of our LORD present in the Body. He does not say that the Apostles worshipped CHRIST at the Right Hand of GOD, as S. Stephen did before his martyrdom. He selects an instance in which they worshipped Him visibly present before them, worshipping with one adoration, Himself, GOD and Man. With this adoration of the Humanity of CHRIST *in the* LORD JESUS, he parallels our adoration of His Flesh *in the* mysteries. As the one adoration was of our LORD present, so is the other. Only, the one was visible "in the LORD JESUS," according to His natural mode of being;

<sup>1</sup> N. 78.

<sup>2</sup> N. 75.

<sup>3</sup> S. Matt. xxviii. 17, 19.

<sup>4</sup> N. 76.



the other was invisible "in the mysteries." This meaning S. Augustine, the convert of S. Ambrose, fixes, in a passage which is in fact a comment upon it. He explains it to relate to the **Flesh of CHRIST** in the Holy Eucharist. The passage occurs in S. Augustine's Commentary on the Psalms, when he comes to the words of the Psalm cited by S. Ambrose, "*Adorate Scabellum Ejus.*" He quotes the same texts of Holy Scripture as S. Ambrose, and paraphrases his language. Like S. Ambrose, he explains the word "footstool" by aid of Isaiah lxvi. 1; like him, he raises the same objection from the same passage of Scripture, "*Dominum Deum tuum adorabis;*" like him, he speaks of it as a difficulty, and asks how it can be? "I fear to adore earth, lest He condemn me Who made heaven and earth: again, I fear not to adore the footstool of my **LORD**, since the Psalm says, '*Adorate scabellum pedum ejus;*' uncertain, I turn to **CHRIST**, for Him do I seek here, and I find how 'earth' may, without impiety, be adored—His footstool may, without impiety, be adored. He took earth from earth, because flesh is from earth, and from the flesh of Mary He took Flesh." Thus much, to identify the two passages. If doubts are raised as to the meaning of S. Ambrose, S. Augustine, his disciple and commentator, is his legitimate exponent.

Then S. Augustine explains how we worship the **Flesh of our LORD**:—

"Because<sup>1</sup> He walked here in that same [ipsa] **Flesh**, and gave that very [ipsam] **Flesh** to us to eat, for our salvation: and no one eateth that [illam] **Flesh**, unless he hath adored; we have found out in what sense such a footstool of our **LORD's** may be adored, and not only that we sin not in adoring, but that we sin in not adoring. But, doth the flesh give life? The **LORD** Himself, when He was speaking of that commendation itself of this same '*earth*,' said: '*It is the Spirit that quickeneth, the Flesh profiteth nothing.*' Therefore, also, when—[*ad terram quamlibet te inclinas atque prosternis non quasi terram intuearis*—]thou bowest and prostratest thyself before any given earth, look not at it as if it were earth, but look unto that Holy One Whose footstool That is which thou adorest; for, on His account, thou dost adore; wherefore, he hath added here also, '*adore His footstool, for He is holy!*' Who is holy? He in Whose honour thou dost adore '*His footstool.*' And when thou adorest Him, see that thou do not in thought remain in the flesh, unquicken-

<sup>1</sup> In Ps. xcvi. [xcix.] n. 9.

by the Spirit; for He saith, 'It is the Spirit that quickeneth, the flesh profiteth nothing.' But, when our LORD counselled this, He had been speaking of His own Flesh, and He had said, 'Except a man eat My Flesh, he shall not have in him life eternal.' Some disciples of His, about seventy, were offended, and said, 'This is a hard saying, who can understand it?' And they went back from Him, and walked no more with Him. It seemed unto them hard that He said, 'Except a man eat the flesh of the Son of Man, he hath not in him life eternal.' They received it foolishly, they thought of it carnally, and imagined that the LORD would cut off certain particles from His Body, and give unto them; and they said 'This is a hard saying.' They were hard, not the saying. For if they had been not hard, but meek, they would have said unto themselves, 'He saith not this without reason, but there must be some latent mystery herein.' They would have remained with Him, softened, not hard; and would have learnt *that* from Him which they who remained, when the others departed, learnt. For, when the twelve disciples had remained with Him, on their departure, these remaining followers suggested to Him, as if in grief for the death of the former, that they were offended at His word, and turned back. But He instructed them, and saith unto them, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you, they are Spirit, and they are life.' Understand spiritually what I have said; ye are not to eat this Body which ye see; nor to drink that Blood which they who will crucify Me shall pour forth. I have commended unto you a certain Mystery; spiritually understood, it will quicken you. Although it is needful that this be visibly celebrated, yet it must be invisibly understood [*i.e.*, understood as to that which is invisible]: 'O magnify the LORD our God, and adore His footstool, for He is holy.'"

S. Augustine here contrasts the Capharnaite notion of our LORD's "cutting off certain particles of His Body" with the spiritual eating in the Holy Eucharist. But he does not say that that Body would not be present under the veil of what was seen. His whole argument requires the contrary. He was not writing on the Holy Eucharist, but explaining a Psalm. Were there not some supra-local Presence of His Body in the Holy Eucharist, there had been no occasion to mention the Holy Eucharist at all. He *does* mention it, only to explain the words of the Psalm, "Adorate scabellum ejus." He ends, as he begins, with those words. Had he only meant that we are to worship our LORD's Human Nature on the Right Hand of God, he would surely have said it. Either at the Holy Eucharist we adore our LORD, as at other times, at the Right Hand of God, or we adore Him, τὸν ἐν τῷ σταυρῷ προσηλάμενον, ὡς ἀμὸν ἐσφαγ-

μένον καὶ τεθυμένον.<sup>1</sup> If we do not adore our LORD present in any special way in the Holy Eucharist, nay, if we do not adore His Flesh as present in any special way there, the whole mention of the Holy Eucharist in this place would have been utterly irrelevant. For the question is not about the Adoration of our LORD's Godhead, but of His Manhood. Had S. Augustine thought only of the worship of our LORD in Heaven, he would have carried us up with him thither. But now there is no word of the worship of our LORD in Heaven, but only of the Holy Eucharist. He connects as closely as he can the Flesh in which our LORD walked on the earth with the Flesh which we eat; and the Flesh which we eat with the Flesh which we adore. "*De carne Mariæ, carnem accepit. Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis manducandam ad salutem dedit, nemo autem illam carnem manducat, nisi prius adoraverit.*" He conducts us on step by step. We are to adore the LORD's footstool; earth is this footstool; ordinary earth we may not adore; but our flesh is of earth; of the flesh of Mary, the LORD took flesh; in *that same* Flesh He walked here; *that same* Flesh He gave us to eat; that Flesh no one eats unless he first adores; therefore, Flesh may be adored, nay, it were sin not to adore It.

Farther, S. Augustine is explaining a custom. S. Ambrose had said in the same climax as S. Augustine, "*per scabellum terra intelligitur, per terram autem caro Christi, quam hodieque in mysteriis adoramus, et quam Apostoli in Domino Jesu adorarunt.*" "The footstool is earth; earth is the Flesh of CHRIST; that Flesh we, too, up to this day, adore in the mysteries; It, the Apostles adored in the LORD JESUS." But as S. Ambrose speaks of a fact, "we adore the Flesh of CHRIST in the mysteries," so S. Augustine alludes to a practice of adoration. "*Ideo et ad terram quamlibet cum te inclinas atque prosternis, non quasi terram intuearis.*" He had been speaking of our LORD's giving us His Flesh to eat, which Flesh was from the earth, and he asks, "Does Flesh give life?" He had the same contrast, perhaps, in his mind as S. Cyril, that the Flesh of our LORD is life-giving, not as flesh of an ordinary man, but as the Flesh of the LORD from heaven. He answers, "The LORD

<sup>1</sup> S. Chrys. de Coemet. n. 3.

Himself said, *Cum de ipsâ commendatione ejusdem terræ loqueretur.* When He spoke of the commendation itself of *that same earth*, i. e., "that same earth which He took, which He giveth us to eat for our salvation, it is the Spirit which quickeneth; the Flesh (by itself apparently) profiteth nothing." Then he directs them, "When they bow and prostrate themselves before any given earth (doubtless that Flesh which they receive at any Eucharist), not to look upon it as earth (*non quasi terram intuearis*), but to look unto that Holy One Whose Footstool (i. e. as he had said), *Whose Flesh that is which thou adorest.*" This he expresses in language probably veiled intentionally on account of catechumens. "*Ideo et ad terram quælibet cum te inclinas atque prosternis.*" Plainly this: "any given earth," "*terra quælibet*," is not our LORD's Body in its glory in heaven (he would not so have spoken of It, nor would there be any occasion for veiled language.) But he bids them, when they adored our LORD's Body in the Holy Eucharist, to adore It not in Itself alone, but looking to that Holy One Whose It is. In other words, they were not to worship our LORD's Body apart from His Divinity, but both natures with one adoration. I think that S. Augustine's meaning must have escaped the observation of some, on account of the unusual words with which (for the sake of avoiding profanation) he veiled the mystery of which he was speaking. With this view he could speak of what he elsewhere calls "*particula*," as "*terra quælibet*," and he might bid them "*non quasi terram intuearis*," but it is impossible that he could so speak of our LORD's Human Nature at the Right Hand of God. The word "*quælibet*" absolutely excludes this. "*Terra quælibet*" might be used of the "*sacramental kinds*," because they are seen again and again, and S. Augustine's caution would find place on each occasion. But, by the force of language, "*terra quælibet*" could not be used of the Human Nature of our LORD as It resides unchangeably at the Right Hand of God. And what occasion could there be for such a caution? And what language to use! Just substitute the words "*Doth the Flesh quicken?*" The LORD Himself said when He spoke of that commendation itself of *that same earth* (i. e., according to this theory, "of our LORD's glorified Body at the Right Hand of God,") It is the Spirit which

quickeneth, the flesh profiteth nothing. When, then, thou bowest and prostratest thyself before *any given earth* (i. e. before the Human Nature of our LORD in His glory in heaven), look not upon it as mere earth (i. e. look not on our LORD's glorified Human Nature as earth), but [look] to that Holy One Whose Footstool that is which thou adorest; i. e., look to the Godhead of thy LORD in that transcendent visible Majesty, where it is adored by all the hosts of heaven, Whose Flesh it is which thou adorest. I cannot imagine any interpretation more non-natural. Besides, S. Augustine's language, "*non quasi terram intuearis*," implies some visible symbol, something seen. Now, they saw *that*, of which S. Augustine says, towards the close of this same passage, "*necesse est illud visibiliter celebrari*," "it must needs be visibly celebrated." They saw the outward part of the Sacrament. He bids them not stop short in this, but to "look to Him Whose Footstool" (i. e. Whose Flesh) "that is which thou adorest," as he says at the close, "*oportet invisibiliter intelligi*," "it must be understood of that which is invisible."

I have taken the passages of these two great fathers together, because the passage of S. Augustine is so manifestly an expansion of S. Ambrose, and S. Ambrose gives the meaning of S. Augustine condensed. The gloss of Aubertin, that S. Ambrose, by "*in mysteriis*" means "*in both sacraments*," is obviously excluded by S. Augustine, who must have known what S. Ambrose meant. Another explanation that by "*in mysteriis*," S. Ambrose only meant "*in the use of the mysteries*," i. e. "*upon occasion of them*," is excluded by the contrast of S. Ambrose *in mysteriis, in Christo* (as I said before.) It is excluded, also, by S. Augustine's comment. As S. Ambrose unites the adoration of our LORD present, and the adoration of Him in the mysteries, so S. Augustine unites the mention of that Flesh visible when our LORD walked on earth, and that same Flesh [*ipsam carnem*] sacramentally received by us, which Flesh, before we receive It, we adore. S. Ambrose uses the words "*in mysteriis*," S. Augustine speaks of our sacramental eating.

These two great Fathers thus attest that, in their times, before the close of the fourth century, the Adoration of the Flesh of CHRIST in the Holy Eucharist was the practice of the Churches where they lived at Milan and in Africa. S. Ambrose speaks of

the practice of those for whom he was writing. The books "De Spiritu Sancto," where these words occur, were written immediately for the Emperor Gratian, but they were also composed for the whole Latin-speaking world. He could not have said, "Quam hodieque in mysteriis adoramus," except of an universal practice. He speaks not for Milan, but for the Church. Observe, too, his "hodieque," "at this day," "up to this day." He could not have spoken thus of any modern practice. So, also, S. Augustine gives to those to whom he is preaching a caution, with what inward adoration they should do it. The practice is pre-supposed.

It appears, also, from three other passages of S. Augustine, all applying the same text in the Psalms, that men so worshipped who retained an intellectual faith but had lost love. The passages are: Ep. ad Honoratum, Ep. xl., sec. 66, 67; in Ps. xxi., sec. 19; and xlix. 3.

"'All they that are rich upon earth have eaten and worshipped;' by 'the rich upon earth' we are to understand the proud, if we were right before in understanding 'the poor' to mean the humble. . . . For not without significance is the distinction made between them, in that having said before of the poor, *they shall eat and be satisfied* here, on the contrary, *all the rich of the earth have eaten and worshipped*. For they, too, are brought to the Table of CHRIST, and receive of His Body and Blood: but they worship only,—they are not also satisfied, because they do not imitate Him. For although they feed on Him that is poor, they disdain to be poor. For Christ indeed suffered for us, leaving us an example that we should follow His steps; but in that He humbled Himself, and became obedient unto death, even the death of the Cross, the rich scorn Him, and refuse to suffer the like. . . . But since GOD hath raised Him from the dead, and given Him the Name which is above every name, . . . they too, moved by the glory of His Name in the universal Church, come to the table, eat AND ADORE; but they are not satisfied, because they do not hunger and thirst after righteousness; for such shall be filled. . . . By preaching the world has been moved, so that *all the ends of the earth remember themselves and turn unto the Lord, and all the families of the nations worship before Him*. . . . By this enlargement of the Church even the proud, i.e., the rich of the earth, are brought nigh, to eat; and though not satisfied, yet they adore."

S. Augustine says the same in like words on the psalm itself, (Ps. xxi. 30, Enarr. i.), "The rich of the earth too have eaten the Body of their LORD's humiliation, and though they have

not, as the poor, been filled even to imitation, yet they have worshipped." And again, on the Psalm xlix. 3, 'Rich and poor, one with another.' "He saith in another psalm, 'The poor shall eat and be satisfied.' How hath he commended the poor? 'The poor shall eat and be satisfied.' What eat they? What the faithful know. How shall they be satisfied? By imitating the Passion of their LORD, and not to no purpose receiving their Ransom. 'The poor shall eat and be satisfied, and they shall praise the LORD who seek Him.' What of the rich? Even they eat. But how eat they? 'All the rich upon earth have eaten and worshipped.' He said not, 'Have eaten and were satisfied;' but, 'have eaten and worshipped.' They worship God indeed, but they will not display brotherly humaneness. These eat and worship; those eat and are filled: yet both eat."

Aubertin, indeed, takes hold of this last passage to say (Art. Augustinus, c. ix. p. 731 :) "The mind of S. Augustine is, not that the proud adore the Body which they receive, but that they adore God whose Body, namely, His Sacramental Body (*cujus corpus, sacramentale nimirum*) they receive. So he explains himself. 'They have eaten and adored.' They adore God indeed, but they will not show brotherly charity." Aubertin concedes, therefore, that by the words, "They adore God," S. Augustine meant God the SON, since of our LORD only he could say, "whose Body, *i.e.*, whose Sacramental Body they eat." Aubertin further cites Bede, "Let us hear Bede on the same words of the Psalmist, most clearly explaining the meaning of S. Augustine, such as I have stated it to be." Bede *did* follow S. Augustine so closely, that where S. Augustine's comment has been lost, Bede is accounted, as far as he goes, to represent what S. Augustine said. Bede, however, understands the word "*adorarunt*" of an external act of worship. I will only observe, in order to explain the beginning of the extract, that in the preceding verse, S. Augustine, whom he follows, had interpreted of our LORD the words "*vota mea reddam coram timentibus eum*," and understanding by the "*vota*," "offering," had paraphrased it by "*Sacramenta Corporis et sanguinis mei*." The words, then, according to S. Augustine's mind, naturally relate to the same Sacrifice which He offered to God, "that (In Ps. xxi. Enarr. ii. n. 27,) which the faithful know." This explains

Bede's words, "vota mea," which would otherwise be obscure. Bede then paraphrases, (In Ps. xxi.) "Not only shall the poor eat of my votive offerings, but also all the fat upon earth,—that is, altogether those rich in earthly things, those who alienated from them nothing which is earthly. These shall eat, with the poor, my votive offerings really (realiter), as relating to the Sacraments, and shall adore, *because they will approach with a certain external veneration*," quia cum quadam veneratione externa accedent; i.e., "They shall eat, i.e., they shall take pleasure in My Passion, and shall adore, simulating a true veneration for Me; but they shall not be satisfied, because all who descend to the earth, i.e., those who take delight in earthly things alone, or who, in sacraments, attend only to what is earthly and visible, shall fall, i.e., shall fall into everlasting damnation."

I would add, that Peter Martyr, in supporting his Thesis, that "no Scripture nor any Doctor of the Catholic faith ever taught that CHRIST ought to be honoured on earth with candles and genuflexion; therefore, if He is not so to be honoured, He is not really present," allows, apparently, that S. Ambrose and S. Augustine do speak of adoration directed towards the Sacrament; for, after using an argumentum ad hominem, that the Roman Catholics did not think that CHRIST was present under pictures and images, though they worshipped them, he makes this formal explanation:—(Defens. ad Gardin. Obj. xxxviii. p. 130.)—"I would not, reader, have you infer from this that I approve of the worship of images. For I would only employ these instances that you may see clearly the weakness of the argument on which Inconstantius (Gardiner) relies so much. For as, on account of that adoration which they show to images, it does not follow that the Body and Blood of CHRIST are really inclosed in them, so neither from that *which the Fathers say, that Christ is adored in the sacred mysteries*, does it follow that the Body of CHRIST is really and substantially in them." ["Ita ex eo, quod patres dicunt, Christum in sacris mysteriis adorari, non sequitur in illis realiter et substantialiter esse corpus Christi."] P. Martyr repeats the argument as to the passage from the Epistle to Honoratus:—"Since we have said enough of the adoration which the pious were wont to use towards the Sacrament, it will be clear how these words of S. Augustine are



to be understood." But, besides that there is no trace of the adoration of images in the time of S. Ambrose and S. Augustine; both those fathers express that they are speaking of an adoration due to God alone.

Peter Martyr quotes, also, another passage from S. Augustine, where that father uses the word "veneration" in the sense of reverence, without any outward act. This can have no bearing on these places of S. Augustine and S. Ambrose, where those fathers mark that they speak of adoration due to God only, or S. Augustine, where he speaks of an outward act; but it shows that P. Martyr also saw what I have maintained to be the natural construction of the words.

It is true, that P. Martyr says that the Flesh of CHRIST ought to be adored in the mysteries *as also in His word*, and instances how, in Italy, men fell on their knees, when, in the Gospel, we read the words: "And the Word became Flesh," or, in the Creed, "and became Man;" "and yet," he argues, "when CHRIST, in those words, is adored with pure and sincere faith, shall we believe, that CHRIST is really and substantially in them?" But this is not the argument upon which he relies, and I mention it only, lest I should seem to suppress anything.

I can hardly leave the subject of these two passages of S. Ambrose and S. Augustine without adopting the very thoughtful words of the author of the tract on Eucharistic Adoration:—"This long passage of S. Ambrose is here cited, not only on account of the express and inevitable testimony which he bears to the custom of the Church in his time—The earth (which we are bidden to adore,) means the Flesh of CHRIST, *which to this day we adore in 'the Mysteries;'* but, also, because that great theologian and confessor so clearly sets out the principle and reason of such worship, according to the analogy of the faith. The Body present in the Eucharist is to be adored on the same ground which made it right for S. Mary Magdalene and the Apostles to adore our risen LORD; and it follows, from the unity of His Person, that to refuse it adoration is to act as if CHRIST were divided, and not one; and he signifies incidentally, but not less clearly, that all things and all creatures which are merely adjuncts of His Person, not essential parts of His Humanity (as His Soul and Body both are,) such things, how high

and precious soever, are not to be adored; no, not if they come inconceivably near to Himself. The two short sentences relating to the Virgin Mary bring out this caution very forcibly."

The third authority, cited by Bishop Andrewes, S. Gregory Nazianzen, clearly attests the same in regard to the Greek Church, which S. Ambrose and S. Augustine attested, at least, as to the Western, viz., the worship of our LORD present in the Sacrament. The statement occurs in the history of the cure of S. Gregory's sister, S. Gorgonia.

I will make no reference to this on the present occasion as an argument on the question of Eucharistic Adoration, except to say that—

1. The passage has certainly been mistranslated in recent controversy, and there is no reason whatever for understanding it in the very painful sense lately attributed to it.
2. That the use of the word *τιμώμενον* does not determine the degree of worship offered, for in regard to Him with whom we have to do, worship must be Supreme.
3. That the analogies of touching our LORD here, and the bedewing His Holy Feet, are only intelligible on the theory which I have endeavoured to state.

For obvious reasons, I will here only add that even Peter Martyr, in attempting to weaken the force of S. Gregory's testimony, is obliged to admit this analogy; and Aubertin, also referring to this history, asks:<sup>1</sup>—"Who would deny that CHRIST is honoured on the Altar (*i.e.*, the Sacred Table, as Gregory himself elsewhere says,) when in it the Sacrament of His Body and Blood is, *per ejus invocationem*, completed and consecrated, and again, to His glory, distributed to the faithful."

He allows the construction, *sc.*, that τὸν ἐπ' αὐτῷ τιμώμενον means Him (CHRIST) Who is honoured on the Altar; therefore his own gloss, "*per ejus invocationem*," is untheological, since the prayer of consecration is especially addressed to God the FATHER. His concession stands: his explanation fails.

To these three great authorities, who must have been cognisant

<sup>1</sup> Ad Græg. Naz. c. i. p. 473.

of the fact which they assert, and who do assert one universal practice of adoring CHRIST in the Sacrament, both in the East and West, I will repeat an authority whom I adduced as to its antiquity. S. Cyril of Jerusalem, in the first half of the fourth century (he was made Bishop A.D. 349 or 350, and his lectures were delivered by him as Presbyter,) speaks, as I said, (Charge, p. 30, ed. 3,) not out of any private fancy of his own, but as making a plain statement of the external and public ritual of the Church of his own time. Now, a ritual, in itself, implies a date beyond itself. S. Cyril was a Presbyter only, and of course had no authority to make any changes in the ritual. But, as has been pointed out by the author of the tract on Eucharistic Adoration (p. 97, ed. 1,) not only is S. Cyril giving instruction to the newly confirmed how to behave themselves in receiving Holy Communion, as "a rehearsal of the established custom of the Church at Jerusalem;" but he directly asserts it to be a tradition. Immediately after the direction in question, he closes with the exhortation:—"Hold fast these *traditions* unspotted, and keep yourselves free from offence. Sever not yourselves from the Communion; deprive not yourselves, by the pollution of sins, of these Holy Spiritual Mysteries." He speaks as earnestly, and almost in the same words, as he had before spoken of the Articles of the Faith:—"Behold, therefore, brethren, and hold the *traditions* which ye now receive, and write them on the table of your hearts. This keep with godly fear, lest haply any of you, being puffed up, be spoiled by the enemy; lest some heretic pervert any of the things delivered unto you. For faith is like casting down money on the table; and this we have now done; but God requires of you an account of the *deposit*: *I charge thee before God*, saith the Apostle, *Who quickeneth all things, and before Jesus Christ, Who before Pontius Pilate witnessed a good confession, that thou keep this Faith delivered unto thee without spot, until the appearing of our Lord Jesus Christ.* The treasure of life hath now been committed unto thee, and the Master will seek His deposit at His appearing." Moreover, I would remark that the direction relates to the period of Easter, when, as is well known, for joy in the thought of their risen LORD, even communicants did not kneel. But S. Cyril's words relate not merely to the outward act, but

to the inward adoration also. He had just said before (xxiii. 21,) "Approaching, therefore, come not with thy wrists extended or thy fingers open, but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hollowed thy palm, receive the Body of CHRIST, saying after it, Amen."

The ground of the direction was to "receive the King," "receive the Body of CHRIST." Then he directs—"Approach to the Cup of His Blood bending, and saying in the way of adoration and worship (κύπτων καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων) the Amen."

Aubertin is at pains to show that προσκύνησις may mean only "Veneratio et reverentia rebus sacris competens," and also that it is not necessary that it should refer to the Eucharist, but that "it may conveniently refer to CHRIST Himself, who, questionless, is to be adored by us in the receiving of His typical Blood." The two answers are of course inconsistent, and show that Aubertin had not been at the pains to think what S. Cyril really meant. He simply throws out two inconsistent answers to the opponent—the one that the words προσκύνησις καὶ σέβασμα need not mean supreme adoration; the other that they do mean it, but that they refer, not to the Sacrament, but to CHRIST, whom, he says, we ought to adore. But adoration of CHRIST can of course only be that supreme adoration from man to his Maker or his God. This last explanation of Aubertin is ours too, that the worship is not of the Sacrament, but of CHRIST. But the question is, "of CHRIST absent in the heaven of heavens," or "of CHRIST present." S. Cyril believed that He was in an ineffable way present. "Regard not," he had said in his former Lectures (Cat. xxii. 6), "the Bread and Wine, as mere bread and wine, (μὴ προσέχεε ὡς ψιλοῖς τῷ ἄρτῳ καὶ τῷ οἴνῳ), for they are the Body and Blood of CHRIST according to the declaration of the LORD. For though sense suggest that other, yet let faith confirm thee. Judge not of the matter by taste, but from the fulness of faith (ἀπὸ πληροφορίας τῆς πίστεως) (be) without any manner of doubt (assured) that thou hast been vouchsafed the Body and Blood of CHRIST." Just before he had spoken of the "hand" on the eve of receiving the "King" (μελλούσῃ βασιλείᾳ ὑποδέχεσθαι); he had directed "to hollow the

hand and receive the Body of CHRIST;" he had spoken of carefully "hallowing the eyes by the touch of the Holy Body;" now he bids them "approach to the Cup of His Blood." I would ask any one, if he believed what S. Cyril believed, if he believed, with the inscription of Autun, that at the Holy Communion "we have in our hands JESUS CHRIST, the SON of GOD, the SAVIOUR," or, with Tertullian (*de Idol.*, c. 7) that "communicants approach their hands to touch the Body of the LORD;" with S. Cyprian (*Ep.* 58, *ad Thibarit.*) and Origen<sup>1</sup> that "the hand receives the LORD's Body;" with S. Ambrose<sup>2</sup> that we "touch the Body of CHRIST;" with S. James of Nisibis<sup>3</sup> that "the King enters our mouth;" with S. Optatus (*de Schism. Don.* vi. 2) that "the chalices bear the Blood of CHRIST;" with S. Chrysostom (*in 1 Cor. x.* 16) that "that which is in the cup is that which flowed from His side;" that "He who sitteth aloft with the FATHER is at that time held in the hands of all, and giveth Himself to those who will, to enfold and embrace;" or with his friend S. Maruthas (*Comm. Evang. ap. Assem. Bibl. Or. T. i.* 179) in language strikingly similar—"Now, as often as we approach to the Body and Blood, and take It in our hands, we believe that we embrace the Body, and that we are 'of His Flesh and of His Bones,' as it is written. For CHRIST did not call it a type or likeness, but that in truth, 'This is My Body, This is My Blood.'"—I would ask any one, if he believed this which S. Cyril and other Fathers believed, whether he would think that the *προσκύνησις* and *σέβασμα* were directed only to our LORD at the right hand of GOD. In regard to Aubertin's gloss on the words *προσκύνησις* and *σέβασμα*, it were enough to say that if it is supposed that CHRIST and the Flesh of CHRIST are the object, those remarks on the possible meaning of *προσκύνησις* are, for those who believe our LORD to be GOD, wholly irrelevant. It would be simple Nestorianism to deny to the Body of our LORD, as being inseparable from His

<sup>1</sup> In *Exod. Hom.* xiii. n. 3, "When ye receive the Body of the LORD, ye guard It with all caution and veneration, lest ever so little of It fall, lest ought of the consecrated gift drop off."

<sup>2</sup> *De vid.*, n. 65' "See what thou doest, priest, and touch not with feverish hand the Body of CHRIST."

<sup>3</sup> *Serm.* 3, *de Jejun.* n. 2, *ed. Rom.*—"Carefully guard thy mouth by which the King hath entered."

Divinity, Divine Adoration. I will now only add, that this Liturgical direction of S. Cyril "to approach to the cup of the LORD's Blood, and in the manner of adoration and worship, to say the Amen;" and then to communicate, remarkably corresponds with what I noticed as being used as a sort of sacred proverb by S. Augustine—"Nemo manducat, nisi prius adoraverit." The two statements confirm one another.

Theodoret, the next authority to whom I must again refer, employs, of set purpose, this same word *προσκυνεῖται* in the same context and the same passage, in relation to the worship paid alike to the Body of CHRIST under the mystical symbols, and to that same Body at the right hand of God. Of his testimony, I said in my Charge (p. 30), "Not only does it give a confirmation of the faith of the Greek Church, but there are peculiarities about this father which make his testimony very important. He represents the driest and most prosaic Christian school. He ever shrinks from allegorical and tropological significations. His excellent commentaries on the Holy Scripture deal entirely with the letter, and therefore his testimony is very important. It is as if we took the evidence of an Englishman or a Scotsman, instead of a Spaniard or Italian. If Theodoret mentions the fact of adoration, after his dry and unimaginative explanation of the holy mystery, we may be very sure that such adoration was a patent fact, which could in no way be gainsaid."

I would now wish to exhibit its bearings, as pointed out with great clearness in the tract on Eucharistic Adoration.

The writer says (pp. 107, 108) :—

"The passage is well known, being constantly and unanswerably cited as a testimony against the dogma of Transubstantiation, and for that of the Real Objective Presence.

"The heretic alleges, that as, by consent of Christians, 'the symbols of the LORD's Body and Blood are one thing before the Priest's Invocation, but, after it, are changed and become other, so the LORD's Body, since His Ascension, is changed into the substance of the Deity.' The reply is, 'Nay; for it is untrue that, after consecration, the mystical symbols depart out of their proper nature; remaining as they do in their former substance, and figure, and form, and being visible and tangible, just as they were before. But the inward sense perceives them as being what they have become, and so they are the object of faith, and ARE ADORED, as being those very things which they are believed to be. Compare, accord-

ingly, the image with its archetype, and thou wilt see the resemblance. For the type must needs resemble the reality. And thus that Body, while it hath its former aspect, figure, and outline, and, in one word, its substance *as a Body*, hath nevertheless, since the resurrection, become immortal and incorruptible. It is deemed worthy to sit on the right hand, and IS ADORED by the whole creation, as being divinely named the Body of the LORD of Nature.' "

Such is the general bearing of the passage. But the force of the argument lies in Theodoret's use of the word *προσκυνεῖται* in this one passage, of the Body of our LORD present sacramentally, and of that Body at the right hand of God. Any criticisms about the lower uses of *προσκυνέομαι* are wholly irrelevant. If it were shown ever so much that *προσκυνέομαι* could be so used in a lower sense, it would have been a misleading use of words, utterly inconsistent with the character and way of writing of Theodoret. Anything might be made out of anything, if, in such a studied parallel as this, where word corresponds with word, *εἶδος*, *σχῆμα*, *οὐσία* occurring in the same sense in both, the word *προσκυνέομαι* were, on the one side of the parallel, to mean "reverence," "had in honour;" on the other, "adored with the supreme worship due to God." If words were handled in this way, how could we argue from any use of words against the Socinians?

But it has been said that, in another place, Theodoret uses the words *προσκυνητὴς καὶ σεβάσμιος* of "the type of CHRIST's Body, viz., in the Eucharist." I would answer first, that no argument, not even from Theodoret himself, can shake the meaning of the word *προσκυνεῖται* in the above passage, because, as I said, it is inconceivable that he should have so played with words, as, in an antithetical sentence, to use it in one clause of supreme adoration, in the other of mere reverence and respect. But, secondly, I imagine certainly that, in this other place, Theodoret uses the word, not of the "symbol" as a symbol, but of the inward and outward part of the Sacrament together. Certainly elsewhere, in one and the same context, he calls that which we receive, both the symbols of the LORD's Body and His Body:—

"After His coming," he says, explaining 1 Cor. xi. 26, "we shall no more need the *symbols* of His Body, when His *Body Itself* appeareth. Wherefore he saith, 'until He come;' " and then on v. 27, "That 'he shall be guilty of the Body and Blood,' shows that as Judas betrayed Him and

the Jews insulted Him, so they who *receive His all-holy Body in unclean hands*, and place It in a defiled mouth, dishonour Him."—In 1 Cor. ad loc.

The heresy of Eutyches sprang, like most others, from rebellion against the condescension of the Incarnation. He would not admit that our LORD took our real nature. He held that the SON brought with Him Flesh from Heaven, and that which he called His humanity was absorbed into His Divinity. Hence his contemptuous question in an earlier part of the dialogue, "Did a man then bring us salvation?" And "has a body then procured us salvation?" But heresy does not at once wholly poison a system, nor had it poisoned that of Eutyches. In the doctrine of the holy Eucharist they retained the Catholic belief. Theodoret then appeals to this, in his answer to the taunt,

"That it was not the Body of a mere man, but of our LORD JESUS CHRIST, the Only-Begotten SON of GOD. But if this appear to thee small and worthless, how dost thou deem its type venerable and saving? But of That whose type is an object of worship and veneration, how could the archetype itself be despicable and mean?"—Dial. iii. Impat. iv. 191.

Theodoret argues *ex concessis*. The Eutychian (inconsistent as it was with his heresy) still believed that the Communion was life-giving and saving; he still (as appears from the other passage) held that our LORD, present there, was the object of adoration. (This did not impinge against his heresy.) He still called it the Body and Blood of CHRIST. It was then a valid argument against him, if he held the Body of CHRIST to be, in the Holy Eucharist, an object of worship and reverence, nay, and saving, how could he hold so cheaply of His Body which suffered on the Cross, that he ascribed the meritorious sufferings to the Divine, not to the Human Nature of our LORD? But if we were to understand Theodoret in this place too, to be speaking of a mere outward reverential handling (so to speak,) such as one might show who held no real objective Presence, I cannot even imagine what inference could be drawn from this, to convict one who denied to our LORD's Human Nature any share in our Redemption.

I dwelt on the other passage, because it expressed (as I have said) not Theodoret's private belief only, but the acknowledged practice of the Church. The force of the term *προσκυνῆσαι* is also more evident there. But so far from thinking that



this passage from the 3rd Dialogue weakens the force of the other, I think that it is only a fresh application of the same argument.

And now, having considered the passage, I would again borrow the words of the writer on Eucharistical Adoration, on the weight of Theodoret's testimony.

"Heretics, it appears, professed to join with the orthodox in every point of this doctrine of the Eucharist. It was taken as an irrefragable, undeniable ground, from which to set out in reasoning on other mysteries. And in respect of the adoration in particular, the worship of CHRIST's Body by all Christians in the Eucharist is studiously set down as the correlative of the worship of the same Body by all created beings in heaven. And the Church's seal was in a manner set to this doctrine, at least by implication. For had there been anything at that time supposed heretical in it, there was no lack either of subtle and bitter opponents to expose, or of sound and watchful theologians, like S. Leo, to correct the error: as the most cursory glance at that page of Church history will show."

Then, after some observations on the personal history of Theodoret—

"But let Theodoret have been what he may, the fact that, at such a time, those very public statements of his remained uncensured and uncontradicted, is an additional warrant for our believing that on the Eucharist, at any rate, he did but express the known mind and practice of the holy Church throughout the world."

To these authorities, which I have now endeavoured to expand, I appealed before as sufficient, because I did not see what, by way of authority, could be added to them. We appeal mostly, as did, I may say, the General Councils of old, to individual fathers, and for the most part to the same fathers, whose works have been preserved to us, as concurrent witnesses of the faith of the Church. But the necessity for quoting many such witnesses in any case against a gainsayer was that each expressed his own belief, and the belief of the Church could only be established through their collective testimony. On the present question all these fathers do not, as I have said, express their own faith only—they bear witness to a fact. As I said (*Charge*, p. 32, 2nd ed.) "They speak expressly of what was done in their day; they mention it as a notorious fact in just the same form of speech as if we were to say, 'the Te Deum is said

standing.' S. Gregory says:—'She calls on Him *who is honoured* on the Altar.' Theodoret:—'In thought they *are* conceived, and *believed and adored*, as being those things which *are* believed.' S. Ambrose:—'The Flesh of CHRIST, which up to this day *we*, in mysteries, *adore*.' S. Augustine:—'No one *eateth* that Flesh, unless he hath first worshipped.' They do not say what ought to be done, but what *was done*, and what every one knew to be done." Such testimony from such witnesses is conclusive, and on that ground I did not add more. If four such witnesses, asserting a fact, of the truth of which every person in every congregation would be cognisant, are not competent witnesses, neither would any number, I suppose, be admitted as such.

In the homily on S. Philogonius, S. Chrysostom, like those other great Fathers, presupposes the custom, as that which will be, of course, the practice of those to whom he is preaching. He presupposes that they will worship CHRIST present in the Sacrament. He is using his favourite comparison between the Magi in their personal approach to our LORD in the manger and ours to Him on the Altar:—

"I pray and beseech you all to be present with all diligence and zeal each emptying his own house; that we may see our LORD lying in the manger wrapped in swaddling clothes; that awful and wondrous sight! For what excuse have we, what pardon, when He Himself comes down from Heaven for us, but we do not even come out of our house to Him? when the Magi, barbarians and foreigners, haste from Persia to see Him lying in the manger; but thou, O Christian, dost not even bear a little walk to enjoy this blessed sight? For this Table too occupies the place of the manger. For here too will the LORD's Body lie; not wrapped in swaddling clothes as then, but encircled all round with the HOLY GHOST. The initiated know what is meant. The Magi then only worshipped; but thou, if thou approachest with a pure conscience, we will grant thee to take It to thyself (*λαβεῖν σοι*) also, and to depart home."—N. 3, T. i. p. 497-8.

S. Chrysostom contrasts the privilege of the Magi and that of the Communicant:—"The Magi," he says, "*only* worshipped," *προσκύνησαν μόνον*, "but thou shalt have more:" "we will grant to thee to take It to thyself *also*." I do not know whether S. Chrysostom meant that he would allow them to reserve It also; but the very force of the words, "*they* worshipped only, but thou shalt *also*," &c. shows that they too worshipped.

But plainly it is not the worship of our LORD in Heaven. For he tells them, "He Himself comes down from Heaven for us :—" "Here, too, will the LORD's Body lie." The Magi truly adored Him present in the manger; the Communicant (such is the force of the contrast) truly adores Him present on the Altar.

In S. Chrysostom's Homily on the place in S. Matthew (Hom. vii. in S. Matt. n. 4, 5. p. 110—12 Ben.), the whole context relates to Adoration. He begins with it some time before :—"Shame upon Marcion, shame upon Paul of Samosata, for refusing to see what those wise men saw, the forefathers of the Church; for so I am not ashamed to call them. Let Marcion be ashamed, beholding God worshipped in the flesh! Let Paul be ashamed, beholding Him not being worshipped as merely a man." Then, having explained this saying, and how the Magi foreshadowed the coming in of us Gentiles, he applies it :—

"Let us then also follow the Magi." "Let us then also rise up, though all men be troubled, let us run to the house of the young Child." "Before seeing the young Child, fears and dangers and troubles beset them from every side; but *after the Adoration*, it is calm and serenity; and no longer a star, but an Angel receives them, having become priests *from the act of Adoration*, for we see that they offered gifts also. Do thou, therefore, likewise leave the Jewish people, the troubled city, the bloodthirsty tyrant, the pomps of the world, and hasten to Bethlehem, where is the house of the *spiritual bread*. For though thou be a shepherd, and come hither, *thou wilt behold the young Child* in an inn: though thou be a king, and approach not here, thy purple robe will profit thee nothing: though thou be one of the wise men, this will be no hindrance to thee. Only let thy coming *be to honour and adore, not to spurn the Son of God*; only do this with trembling and joy: for it is possible for both of these to concur in one."

"But take heed that thou be not like Herod, and say, 'that I may come and *worship* Him,' and when thou art come, be minded to slay Him. For him do they resemble, who partake of the Mysteries unworthily; it being said that such an one 'shall be guilty of the Body and Blood of the LORD.'"

Here, too, S. Chrysostom is speaking of coming to CHRIST in the Holy Eucharist, and so, I doubt not, that here too, when he bids them take heed that their coming be to honour *and adore* the SON of GOD, that he *means adore Him truly present* there, as the Magi adored Him, truly present before them. The for-

mer passage illustrates this. In the 41st Homily on the 1st of Corinthians he says—"Not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the Divine mysteries, and approach in their behalf, beseeching the Lamb who lieth before us, who taketh away the sins of the world." The word is S. Chrysostom's standing word for our LORD present on the altar; *δεόμενοι τοῦ ἀμνοῦ τοῦ κειμένου, τοῦ λαβόντος τὴν ἁμαρτίαν τοῦ κόσμου*. Against these passages thus stating the belief of the whole Church, that the Flesh of CHRIST, yea that CHRIST is adored in the Sacrament, an insulated passage has been produced from S. Jerome. He says that the chalice and sacred veils, and other things, which appertain to the *cultus* of the Passion of the LORD, "are not, as though empty and senseless things, without sanctity, but, from their association with the Body and Blood of the LORD, *eâdem qua corpus ejus et sanguis esse majestate veneranda*." This passage has been a favourite weapon ever since the time at least of Aubertin, who employs it; but it has been adduced, I must say, without sufficient thought. The meaning has been assumed to be somehow, that the same reverence was to be shown to the "sacred chalices and veils" as to the Body and Blood of the LORD. But it has been overlooked that "majesty" is *not a quality of the mind which honours*. "Majestas" is not "veneratio," or "cultus," or "honor." It describes no quality or act of the person reverencing. The words do not make sense, if you render "they are to be venerated with the same majesty as the Body and Blood of the LORD." To express any meaning of this sort it must have been "*pari*," not "*eâdem*," and "*reverentiâ*" or the like, not "*majestate*." I believe that the words must be rendered—"They are not as empty and senseless things, without sanctity, but from their association with the Body and Blood of CHRIST, are to be revered by reason of the same majesty by reason of which His Body and Blood are revered." It is well known that the ablative often expresses the cause. There is no question of "*sameness of reverence*" (which, upon *any* theory as to the Holy Eucharist, were absurd), but, although in an unspeakably different degree, there is sameness of the ultimate cause of reverence, the majesty of GOD. That majesty overflows (is S. Jerome's thought) even

to the sacred veils or chalices, which are anyhow "associated with the Body and Blood of CHRIST." The Body of CHRIST is adored because the manhood is taken into God; the altar has a degree of reverence, because it is at times, S. Optatus says, "the throne both of the Body and Blood of CHRIST" ("sedes et corporis et sanguinis Christi,") and the chalices have a degree of reverence, because (the same S. Optatus says) they are "portatores sanguinis Christi." "Our sanctuaries," says the Council of Alexandria, in S. Athanasius, "are honoured only with the Blood of CHRIST and His pious worship." S. Jerome then really says nothing more than S. Athanasius and S. Optatus had said before him; and, so far from this passage militating against the adoration of our LORD, His Flesh, and Blood, in the Holy Eucharist, it strongly inculcates the real Objective Presence from which that adoration flows. He calls the celebration "the *cultus* of the Passion of the LORD;" he speaks of "the chalices and veils" deriving a sort of sanctity "from association with the Body and Blood of CHRIST," not surely in heaven, but because, as S. Chrysostom says, "that which is in the Cup is Blood from His Side," because the veils cover the Body of CHRIST. The other interpretation introduces into the language of S. Jerome an idea which cannot be extracted out of it; "*eadem majestate veneranda*" cannot, by force of the language, be made to mean, "are to be revered as having the same majesty," any more than we could say in English that "the crown is to be revered with the same majesty as the Queen." The words will not bear it. Nor if they could have borne it, could any sense have been made out of them. It is easy to say that had the writer meant this, which, by force of the words, he could not mean, then, if we supposed him to worship CHRIST in the Holy Eucharist, he must have worshipped the veils and chalices too, and been "no better than a worshipper of stocks and stones." Granted then for the time that, on this mistranslation, S. Jerome could not have believed that our LORD was to be worshipped in the Holy Eucharist, what *did* he mean? We may say, "he could not mean this," but we cannot point out any meaning which he could have had. The words could not be explained, either on the extremest Roman doctrine of relative cultus, or on that of

the lowest Zuinglianism. Let us put the idea of what is meant by "majestas," let us put the idea of "respect" as low as we can, on no conception whatever of the Holy Eucharist, could the reverence paid to the chalice and veils be the same as that shown to the consecrated symbols. The lowest Zuinglianism could not set even its unconsecrated bread and wine so low. But it is obviously contrary to all principles of criticism to press against an opponent an interpretation which one cannot accept oneself. As usual, sound philology and sound sense coincide. The use of the word "majestate" and of the words "*ex consortio corporis et sanguinis CHRISTI*," imply a high belief of the Holy Eucharist. Observe too, what the reverence to be given to the "chalices and veils" is contrasted with; "*quasi inania et sensu carentia, sanctimoniam non habere.*" Now we are all familiar with the idea of relative sacredness or respect. Most would feel it as to Churches, because they are "associated" with the worship of God. The "Consecration" of the Jewish Temple, or of Christian Churches, attests this as to true religion. The heathen belief, as to the severe penalties which ensued upon the violation of a temple, shows that God imprinted the belief on the heart of His creature, man. We are accustomed to the idea, in its degree, in civil matters. We hear of the respect attached to the "Iron Crown." We could say, even of an earthly crown, "it is not as an insensate thing to be treated with irreverence, but from its connexion with the person of the Sovereign, it is to be revered by reason of that same majesty." It is one and the same principle. The respect due to the Sovereign overflows to the insensate things, which successive Sovereigns have worn as the ensigns of their authority. In human things, the feeling is one of respect; in divine things, it is reverence. But it is from its immediate connexion with the Being who is the object of reverence, that those insensate things obtain the reverence shown to them. In the Jewish temple God showed Himself veiled by material brightness. In our Churches, CHRIST is present, (1) by virtue of His Promise, where two or three are gathered together in His Name. (2) In the Sacrament of His Body and Blood. We have heard S. Jerome's strong words of a poor Bishop, "who carries the Body of the LORD in a wicker basket, His Blood in a glass." It is pre-

cisely the same doctrine implied here, in the words "*ex consortio corporis et sanguinis Domini*" "from their association with the Body and Blood of the LORD," that Body which the "veils" were employed to cover, that Blood which the chalice (in the language of S. Optatus) bare, not symbols only of that Precious Body and Blood, but that Body and Blood sacramentally present there.

And now let me appeal to yourselves, Right Reverend Brethren, should you not have thought it strong evidence *against* the Adoration of our LORD present in the Sacrament, if these passages, stating the general practice of their time from S. Ambrose, S. Gregory Nazianzen, S. Augustine, S. Chrysostom, Theodoret, and that from S. Cyril of Jerusalem, as attesting the ritual of his Church, had been *against* the Adoration, and this single passage of S. Jerome, expressing his opinion, and that of Theophilus of Alexandria had been the only passage which could be alleged *for* it, and this one passage not available to the end for which it was alleged, according to any principle of language?

Having now cleared the difficulty connected with this solitary passage, I will, in conclusion, revert to the testimony of S. Chrysostom. I said elsewhere, when speaking of the rhetorical style attributed to him, that much of what would seem to modern minds exaggerated, was, in S. Chrysostom's belief, fact. The presence of angels in our churches seems to be implied by S. Paul's direction, "because of the angels." S. Chrysostom says that he believes that they had been seen. I must not now enter upon the subject of visions, but it is impossible to read, *e.g.*, the works of S. Cyprian, and not believe that God did vouchsafe to some of His servants prophetic visions; for S. Cyprian refers to many such which he had received, and more than one was prophetic, and fulfilled not in a way which man could foresee, but by God's extraordinary Providence. Even human philosophy, though imputing those things to physical causes, cannot ignore the fact of their occurrence. S. Chrysostom thus introduces the vision which he relates:—

"Then" (at the Consecration) "angels too do stand by the Priest, and every order of heavenly power, doth cry; and the place about the Altar is filled, in honour of Him who lieth there (*eis τὸν τοῦ κειμένου*.) And

this may be readily believed, even from the nature of the things then celebrated (*ἐπιτελουμένων*.) But also I once heard one relate that a certain wonderful old man, accustomed to have revelations, said that such a vision was once vouchsafed him, and that at that time" (i. e., of the Consecration) "he suddenly saw, as man might see, a multitude of angels, clothed in shining robes, and *encircling the altar, and bowing down*, as one might see soldiers standing in the presence of the king."—De Sacerdot. vi. 4, T. i. p. 424.

"And I," S. Chrysostom adds, "do believe it." Now, in this revelation, certainly the Holy Angels were seen in adoration. They who, Holy Scripture says, are desirous to look into the things which concern man's salvation, were present there *εἰς τιμὴν τοῦ κειμένου*, and what honour they showed he relates, they bowed down (*κατὰ νεύοντων*.) The "wonderful old man accustomed to have revelations," was permitted to see on earth the counterpart of what S. John saw in Heaven, when he says (Rev. v. 6—12), "I beheld, and lo! in the midst of the Throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain; and the four beasts and four and twenty elders fell down before the Lamb: and I heard the voice of many Angels round about the Throne, saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and honour, and glory, and blessing.*" The loud cry of the Heavenly Powers (*οὐρανίαν δυνάμειον ἅπαν τάγμα βοᾷ*), of which S. Chrysostom speaks, certainly must (like that of the Revelation), have been a loud voice of adoring love, and it may be, that "the Angels and Archangels" with whom, and "with all the company of Heaven," we cry, "Holy, holy, holy," may, some of them, be nearer than men commonly now suppose. Any how, Angels were seen to adore, and so, I suppose, may we, if only we adore not the Sacrament, but CHRIST present there, *τὸν ἐκεῖ κείμενον*,—*τὸν ἐπ' αὐτῷ τιμώμενον*.

The fact which S. Chrysostom here relates he doubtless alludes to in other places, when he speaks of the presence of the blessed Angels gazing at the Majesty present there:—"Consider (in S. Mat. Hom. lxxxii. n. 5, p. 788 Ben.), with what sort of honour thou wast honoured, of what sort of Table thou partakest! That which the Angels beholding, tremble, and dare not so much as look steadily (*ἀντιβλέψαι*) at It without awe, on account of the Brightness that cometh thence; with



This we are fed, with This we are commingled, and we are made one body and one flesh with CHRIST."

And again (S. John, Hom. xlv. 4), "From that Table springeth up a fountain which sendeth forth rivers Spiritual. By it stand the Powers on high, gazing also, looking upon the beauty of its streams, inasmuch also as *they* more clearly perceive the power of *those things which lie there before us* (τῶν προκειμένων) and the flashings unapproachable," (viz. of the Godhead, τὰς ἀπροσίτους.) Again (Hom. xxi. in Act., n. 4. p. 176 Ben.) "The Sacrifice is in your hands ἐν χερσίν, and all things lie there (πρόκειται) made ready. Angels, Archangels are there; the SON of GOD is there; all stand with so much awe; those [the Angels] stand by crying aloud when all are silent." And again (Hom. 3. in Eph. n. 5, p. 23,) "The royal Table is ready; the Angels ministering at the Table; the King Himself is there; when the Sacrifice (θυσίας) is brought forth, and CHRIST is sacrificed, the Divine Sheep (τοῦ προβάτου τοῦ δεσποτικοῦ), when thou hearest, 'Let us all pray together;' when thou seest the curtains drawn up, then think that the heavens are parted asunder from above, and that the Angels are descending." Once more, "Think (Ib. Hom. xiv. in Eph., n. 4, p. 108,) with whom thou standest at the time of the Mysteries! With the Cherubim, with the Seraphim! The Seraphim revile not: no, their mouth fulfils this one only office, to sing the Hymn of glory, to glorify GOD. And how then shalt thou be able to say with them, 'Holy, holy, holy,' if thou use thy mouth for reviling?" "Dost thou, who art standing with the Cherubim beside the King's Throne, revile thy brother?"

This belief is impressed on the Liturgy which he abridged (it is related) from the older form. In that which is intitled "The Prayer of the Entrance," the Priest prays:—"Master, LORD, and our GOD, who hast disposed in Heaven troops and armies of Angels and Archangels, for the ministry of Thy glory: Grant that with our entrance there may be an entrance of holy Angels, ministering together with us, and with us glorifying Thy goodness."

S. Nilus relates that S. Chrysostom himself saw such a vision, which it is in the character of the Fathers, not except on urgent necessity, to relate of themselves. S. Nilus says:—

"The luminary of the great Church in Byzantium, or rather of the whole world, John, that wondrous priest, having a clear gift of sight, often saw the LORD'S House, at almost every hour, not lacking the guardianship of angels, nor wholly deserted by them; but chiefly at the time of the Divine and Unbloody Sacrifice. Filled therefore with amazement and joy, he related the matter privately to the truest of his spiritual friends. 'When,' he said, 'the Priest began to make the sacred Oblation, suddenly very many of the blessed Powers, coming down from Heaven, clothed in raiment of exceeding brightness, with bare foot, steadfast gaze, and face bent down, compassing the Altar with reverence and great quiet and silence, stand by until the consummation of the dread Mystery. Then dispersed hither and thither over the whole holy House, co-operating, each of them, with the Bishops, Priests, and all the Deacons there present, who were administering the Body and venerable Blood, they aided and strengthened them."—(Ep. 294, ad Anastas. p. 266.)

This is the belief which S. Chrysostom impressed upon the Church of his day, that Angels were present at the Holy Eucharist—that they bowed in reverence there—that they then, when others were silent, sang their song of praise—that they saw more clearly than we the Power τῶν προκειμένων, but that they could not gaze steadfastly on account of the "flashes unapproachable." You would hardly think that these things could be preached and believed, and men not adore where the Angels worshipped.

But the argument for Adoration will not be complete without citing some patristic authorities for that Presence, on which, as I have always maintained, that Adoration logically depends.

And I ought to add to my proof from the Homilies, that they not only refer us generally to "the ancient Catholic Fathers," but they cite in the margin Irenæus, Ignatius, Dionysius, (i.e. Areopag.), Origen, Optatus, Athanasius, nay, even him who was believed to be Eusebius Emissenus, whom they call "a godly Father." In addition to this direct reference on the Holy Eucharist, we ought, in order fully to enter into the evidence of the Homilies, to observe the frequent references in general to "what was *believed and taught* of the old holy Fathers, and most ancient learned doctors, and *received* in the old primitive Church, which was most uncorrupt and pure," (Against Peril of Idolatry, p. ii. p. 178), to godly bishops and learned doctors, (referring to S. Jerome, and Gregory the Great), (Ibid.), "the judgment of the old doctors and the primitive Church," (Ibid. p. 3,) "the primitive Church, which is specially to be followed, as most

uncorrupt and pure," (Ibid. p. 2), (speaking of almost 700 years, as the Homily of Good Works and Fasting speaks of the Council of Chalcedon, A.D. 415), and much more. They quote also by name "Athanasius, a very ancient, holy, and learned Bishop and doctor, (Ib.) ; Cyrillus, (of Alexandria,) an old and holy doctor, (Ib.) ; Epiphanius, a bishop and doctor of such antiquity, holiness, and authority, (Ib.) ; S. Augustine, the best learned of all ancient docters, (Ib.) ; Justinus Martyr, who lived almost 160 years after CHRIST (of Common Prayer and Sacraments) ; that great clerk and godly preacher S. Chrysostom, (on reading Holy Scripture, p. 8) ; Tertullian, a most ancient writer and doctor of the Church, who lived about one hundred and threescore years after the death of CHRIST," (against Idolatry, p. 2) ; that holy Father, (Cyprian, on Alms-deeds, p. 2). So then, in quoting these Fathers, I am not only following the Canons of the English and Scottish Church, but am citing those whom, in many instances, the Homilies have commended to us by name. Many of these I have already quoted or referred to in my Charge, but it will be more distinct to cite them again in order of time.

Proof of  
Real Pre-  
sence from  
the Fathers.

In adducing the following passages from the Fathers, I would only premise that I have selected such passages as contain the doctrine of the Real Objective Presence,—I mean that the Body and Blood of CHRIST are so sacramentally present in, or under the consecrated Bread and Wine, that the Fathers either called the whole, the outward and the inward part together, or even the outward part alone, by the name of the inward part, the Body and Blood of CHRIST. I have passed over all the passages (which are naturally far more numerous) in which the Fathers speak of our "receiving the Body and Blood of CHRIST," "that saving Body, CHRIST Himself;" that we "eat His Body," or "drink Blood from His side;" "receive Him and lay Him up in ourselves, and place the SAVIOUR in our breasts." All passages which speak only of the "reception" I have omitted. I have omitted not only passages, but authorities, whom I have already alleged under the head of Sacrifice, as S. Hippolytus, (a disciple of S. Irenæus, about A.D. 220), S. Laurence, Martyr, A.D. 257, S. Didymus of Alexandria, &c.

S. Ignatius, (Ep. ad Smyrn. n. 7), consecrated Bishop of

Antioch by S. Peter, says of the Docetæ who did not believe in the Reality of our LORD's Body :—

“They confess not that the Eucharist is the Flesh of our SAVIOUR JESUS CHRIST, which suffered for our sins, which the FATHER in His mercy raised again.”

Justin Martyr, (Apol. i. § 66), a disciple of Apostles, in giving an account of the Christian worship to the Emperor :

“We do not receive It as *common* bread, or as *common* drink, but in what way JESUS CHRIST our SAVIOUR, being through the Word of GOD Incarnate, had both flesh and blood for our salvation, so also have we been taught that *the Food over which thanksgiving has been made* by the prayer of the word which is from Him (from which [food] our blood and flesh are, by transmutation, nourished), is the *Flesh and Blood of Him, the Incarnate Jesus*. For the Apostles, in their records which are called the Gospels, have delivered that JESUS so commanded them, that He, having taken bread and given thanks, said, ‘Do this in remembrance of Me. This is My Body.’ And likewise, having taken the cup and given thanks, He said, ‘This is My Blood.’ ”

S. Irenæus, iv. 33, 2, who says that he remembers the times of his youth with Polycarp (the disciple of S. John), better than recent things, argues against the Gnostics :—

“If the LORD belonged to another FATHER, how was it just that taking bread, of this our creation, He confessed that it was His own Body, and He affirmed that the mingled drink of the cup was His Own Blood?”

In the Harmony ascribed to Tatian or Ammonius, (Harm. iv. Evang. Bibl. Part ii. P. 2, p. 210), the words of the Gospel are paraphrased thus :—

“And then, having taken bread, and afterwards the cup of wine, He bare witness that it was His Body and Blood, and bade them eat and drink, for that it was a memorial of His coming suffering and death.”

Tertullian, on whose antiquity the Homily lays such stress, speaks to this effect, (De Idol. § 8, p. 228, O. T.) :—

“The zeal of Faith might speak on this head all the day long, mourning that the Christian should come from the idols into the Church . . . that *he should approach those hands to the Body of the Lord*, which bestowed bodies on demons. Nor is this enough. It were a small matter that they should receive from other hands That which they defile, but they themselves also deliver to others that which they have defiled.

Makers of idols are chosen into the ministry of the Church. Horrid sin! The Jews laid violent hands but once upon CHRIST; *these every day assault His Body*. O, hands worthy of being cut off! Let them now consider whether it were said only in a figure, 'If thine hand offend thee, cut it off.' What hands ought more to be cut off than those by *which the Body of the Lord is offended?*"

And here, in order of time, comes in the Greek inscription found at Autun, which is assigned to the second century, because, in A.D. 202, the Greek Church in France was laid desolate. The antiquity of this part of the inscription, and its testimony to "the Divinity of our LORD, and the divine dignity of the Sacraments," are recognised with satisfaction by Dr. Christopher Wordsworth. As the inscription has only been known for these few years, but is of extreme value for the simplicity of the faith expressed by it, I will cite his words from his printed letter to Dom Pitra, the Benedictine editor. The inscription relates to the two great Sacraments, and affirms, as you will see, only what we and all Catholic Christians must hold in common, the Real Objective Presence. "*Quam valida vero ad catholicam veritatem stabiliendam et ad hæreticam pravitatem de Christo Deo, de divina Sacramentorum dignitate, profligandam, testimonia suppeditet non sine summa voluptate videmus. Et hanc priorem inscriptionis partem antiquitus in marmore extitisse . . . pro comperto habeo.*" Dr. Wordsworth does not say anything about the definite date of the inscription, so I quote him only as believing it to be ancient "antiquitus." The lines relating to the Holy Eucharist are:—"Receive the honey-sweet [food] of the holy things of the SAVIOUR;" or, as others, "of the SAVIOUR of the holy." "Eat, drink, having JESUS CHRIST, the SON of GOD, the SAVIOUR, in thy hands." The well-known anagram *IXΘΤΣ* occurs at this same time, both in the Greek and Latin Church; in the Greek in a hymn ascribed to S. Clement of Alexandria; in the Latin in Tertullian. In S. Clement of Alexandria, as well as in this inscription, it is used in reference to the Eucharist. (See Dr. Pusey, *Real Presence*, p. 338, note.) It occurs in the recently discovered works attributed to S. Melito. It occurs also in Origen, S. Hilary, S. Ambrose, S. Optatus, Severian, Bishop of Gabala, the rival and enemy of S. Chrysostom, Sedulius, S. Paulinus, S. Augustine,

S. Peter Chrysologus, S. Prosper, the African author of the *De Promiss. Dei*, and S. Cyril of Alexandria.—See the passages collected in *Spicil. Solesm. T. iii. p. 527*.

There can neither be a simpler nor a fuller statement of the Objective Presence of our LORD, GOD and MAN, in the Holy Eucharist, received in the hands to be food to the faithful than in this inscription, which the Providence of GOD has brought to light.

Author of the *Carmina adv. Marcion*, (*L. 5, ap. Tertull.*):—

“From what creation suppose ye the bread and wine are, and must be confessed to be, His Body and Blood? Proved not He Himself the Maker of the world by deeds? And at the same time that He bare a Body of Flesh and Blood?”

Origen, (*Cont. Cels. 8, c. 33*):—

“We, rendering thanks (*εὐχαριστοῦντες*) to the Creator of the universe, eat the Bread, offered with thanksgiving (*εὐχαριστίας*) and prayer over the things offered, which [bread] becometh, for the prayer’s sake, a certain Holy Body, which halloweth those who use the same with a sound purpose.”

You will note the reserve in this passage. The author is arguing with a heathen, to whom it was not right to expose the Mystery.

In *Exod. Hom. xiii. § 3, p. 176*:—

“Ye who are wont to be present at the Divine Mysteries, know how, when ye receive the Body of the LORD, ye keep It with all care and veneration, lest any particle of It should fall, lest any of the consecrated Gift should escape you. For ye believe yourselves guilty (and ye believe rightly) if any thereof fall through negligence; but if ye use so great caution, and rightly use it, in preserving His Body, how do ye think it a less guilt to have neglected the Word of GOD than His Body?”

Would that in the present day the clergy were more reverent in the way in which they treat the Holy Sacrament and the written Word of GOD!

S. Dionysius the Great, of Alexandria, who was consulted in most questions of moment by other Churches, (*Euseb. H. E. vii. 9*):—

“For I could not venture to renew from the beginning (*i. e., to re-*

baptize) one who had heard the Eucharist, and joined in answering the Amen; and stood by the table, and stretched forth his hands to receive the Holy Food, and had received it, and for a long while had partaken of the Body and Blood of our LORD JESUS CHRIST."

*Ib.* Ep. ad. Basilid. Can. 2, p. 114:—

"For I do not think that women who are faithful and devout, would venture, in such a state, to approach the Holy Table, or to touch the Body and Blood of CHRIST."

S. Cyprian, Ep. lvii. ad Cornel. :—

"For how do we teach or provoke them to shed their blood in confession of the name, if, when about to engage, we deny them the Blood of CHRIST."

*Ib.* Ep. lviii. ad Thibarit. § 10:—

"Let us also arm the right hand with the 'sword of the Spirit,' that it may boldly reject the deadly sacrifices, that, mindful of the Eucharist, the hand which has received the LORD's Body, may embrace the LORD Himself, from Him to receive hereafter the reward of heavenly crowns."

*Ib.* De Lapsis, § 2, p. 154, Oxf. Tr. :—

"Those mouths sanctified by heavenly food, after the Body and Blood of the LORD, loathed the profane contagion, and the relics of idol feasts."

*Ib.* 11, p. 163:—

"A violence is offered to His Body and Blood, and they sin more now against the LORD with hand and mouth, than when they were denying Him."

See how S. Dionysius the Great, Origen, S. Cyprian, agree with the Inscription of Autun in speaking of communicants as having in their hands the "the Body of CHRIST."

Magnes. (Frag. ap. Gall. iii. 541):—

"For it is not a type of the Body, nor a type of the Blood, *as some have blindly and idly said*, but is in truth the Body and Blood of CHRIST."

*Ib.* § 2.

"Through that union whereby I am united, the Holy with the earthly, I give bread and wine, commanding them to be My Body and Blood."

Hipparchus and Philotheus, martyrs in the persecution of Maximian, about A.D. 297, *Assem. Acta Mart. ii. 123* :—

“Three years have now passed since we received Baptism in the Name of the FATHER, and of the SON, and of the HOLY GHOST, from the hand of a priest of the true faith, whose name was James, and he gave us continually the Body of CHRIST and His Blood.”

When they had converted James, Pyragrus, Rumono, and another, this same priest “baptized them in the name of the Trinity, and imparted to them the Body and Blood of CHRIST.”

Eusebius, the historian (*De Pasch. in Maii Scriptt. Vett. i. 257*) :—

“On every day before the Sabbath [Friday] we make a remembrance of the SAVIOUR’s Passion, through the fast which the Apostles then first fasted, when the Bridegroom was taken from them; on every LORD’s day, quickened by the *consecrated Body* of the same SAVIOUR’s Passion, and sealed in our souls by His Precious Blood.”

S. James of Nisibis (one of the foremost of the Nicene Fathers, who had the gifts of miracles and prophecy), *Serm. iii. § 2 p. 46, ed. Rom.* :—

“Abstain thou from all uncleanness, and then receive the Body and Blood of CHRIST, and carefully guard thy mouth; through which the KING hath entered; nor mayest thou, O man, any more bring forth through thy mouth words of uncleanness.”

*Ib. Serm. xiv. de Pasch. § 4, p. 341* :—

“From that place where He kept the Passover, and gave His Body that they should eat, and His Blood that they should drink, He went away and departed thither with His disciples, where they took Him. When then His Body was eaten, and His Blood drunk, He was ‘counted among the dead.’ For our LORD with His own Hands gave His Body for food, and when He was not yet crucified He gave His Blood for drink.”

*Ib. p. 346* :—

“When He had washed His disciples’ feet, He sat down at the table, and then gave them His Body and Blood.”

S. Athanasius, *Serm. ad Baptizat. ap. Eutyech. de Pasch. Maii Scriptt. Vett. ix. 623* :—

“Thou wilt see the Levites (deacons) bearing bread and a cup of wine, and placing them on the table; and so long as the supplications



and prayers have not yet taken place, *bare* (*ψαλς*) is the bread and the cup; but when the great and wonderful prayers have been completed over it, then the Bread becometh the Body, the Cup the Blood of our LORD JESUS CHRIST."

*Ib.* :—

"Let us come to the consecration of the mysteries. This bread and this cup, so long as the prayers and supplications have not yet taken place, are *bare* elements, but when the great prayers and holy supplications have been sent up, the word cometh down into the bread and cup, and His Body is produced (*γίγεται*)."

I pray the Court to ponder well these words of the great vindicator of the Divinity of our LORD.

Juvencus, a Spanish Poet about A.D. 330, thus paraphrases the history of the institution of the LORD's Supper, Hist. Evang. L. iv. B. P. iv. 74 :—

"When He said these things He brake the Bread with His hands, and being broken He gave it to them, and having holily prayed, He taught His disciples that He gave them His own Body."

"Then the LORD taketh the cup, and it being filled with wine, He sanctifieth It with mighty words, and giveth It them to drink, and taught them that He had divided His own Blood. And He saith, —'This Blood will remit the sins of the people, This My Blood drink ye.'"

S. Julius, Bishop of Rome, Ep. ad Euseb. in S. Ath. Apol. ag. Arians, § 31 :—

"An inquiry concerning CHRIST's Blood and CHRIST's Body [on occasion of the false accusation that S. Athanasius had broken a chalice] is carried on before an external judge, in the presence of Catechumens, nay, worse than that, before heathens and Jews, who have so bad a name in regard to Christianity."

Council of Alexandria, A.D. 339, S. Ath. Apol. c. Arian., init. p. 14, O. T.

"Our Sanctuaries are now, as they have always been, pure, and honoured only with the Blood of CHRIST and His pious worship."

*Ib.* in S. Ath. Apol. ag. Ar. § 6, p. 20, O. T. :—

"For to you only it appertains to have the first taste of the Blood of CHRIST, and to none besides. But as he who breaks a sacred cup is an impious person, much more impious is he who insults the Blood of CHRIST."

Julius Firmicus, De err. Prof. relig. p. 44 :—

“We drink the Immortal Blood of CHRIST; to our blood is the Blood of CHRIST united; this is the healthful remedy for thy wickedness.”

S. Thecla, Maria, Martha, Maria, Ami, Persian martyrs under Sapor, A.D. 337, to the apostate priest, who, with a drawn sword, endeavoured to make them apostatize, in S. Maruthas, Assem. Acta Mart. i. 125 :—

“Is this that holy propitiatory Thing which we received from thy hands? Is this the life-giving Blood which thou usedst to bring near to our mouths?”

The Court will remember the strong passages from S. Cyril of Jerusalem, Lect. xix. Myst. i. § 7, p. 260, Oxf. Tr., which I have quoted in my Charge, and which are so well known that it is unnecessary for me to repeat them here.

S. Hilary, de Trin. viii. 13 :—

“If the Word was truly made Flesh, and we, through the food of the LORD, truly receive the Word made Flesh, how must He not be thought to abide in us by the way of nature, who, being born Man, took to Himself the nature of our Flesh, now inseparable from Him, and, *under the sacrament* of the Flesh to be communicated to us, hath mingled the nature of His own Flesh with His Eternal Nature.”

*Ib.* in Matt. c. 31, § 7 :—

“Was He unwilling to suffer? but, before, He had consecrated the Blood of His Own Body, which was to be shed for the remission of sins.”

*Ib.* c. Const. Imp. § 11 :—

“What frenzy didst thou exercise against the Church of Thoulouse? The clergy were beaten with clubs; the Deacons were crushed with boxing-gloves armed with lead; and on Himself, as the holy will understand, on CHRIST Himself hands were laid.”

Arian Council at Philippopolis, ap. S. Hil. Fragm. iii. 9 :—

“Presbyters were dragged naked by him to the market place, and (what must be said with tears and grief) he openly and publicly profaned the *consecrated Body of the LORD*, hung to the necks of the priests.”

Observe that they use the same phrase as Eusebius. It was then probably a received phrase. But to speak of the

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Observe that they use the same phrase as Eusebius. It was then probably a received phrase. But to speak of the

"consecrated Body of the LORD," must mean that That of which he speaks became such by consecration.

*Ib.* § 23 :—

"Sinning profanely and atrociously against the Body of the LORD and His mysteries."

S. Damasus, "learned in the Scriptures," S. Jerome in Baronius, A. 381, n. 21, from *Antiq. Inscript. App.* p. 1174, n. 2 :—

"Tarsicium sanctum Christi sacramenta gerentem,  
Cum male sana manus voluit vulgare profanis,  
Ipse animam potius voluit dimittere cæsus,  
Prodere quam canibus rabidis cælestia membra."

S. Optatus, de Schism. Donat. vi. 1, p. 90, ed. Dupin :—

"For what is the Altar, but the Throne of the Body and Blood of CHRIST?"

*Ib.* p. 91 :—

"Wherein had CHRIST offended you, whose Body and Blood dwelt here at stated times?" . . . "In this way ye have imitated the Jews; they laid their hands on CHRIST on the Cross; by you He was smitten on the Altar."

*Ib.* c. 2, p. 92 :—

"This great crime has been doubled by you, in that ye brake the chalices too, which bear the Blood of CHRIST."

S. Ephrem. On Exod. xii. T. i. p. 213 :—

"Standing on their feet! because one sitting may not receive the living Body;' 'and no stranger shall eat thereof,' because no one unbaptized eateth of the Body."

*Ib.* in Isa. xxv. 26, T. ii. p. 61 :—

"This was fulfilled in our LORD, when in the Mount of Jerusalem He brake His Body and divided His Blood, and said, 'This ye shall do for a remembrance of Me.'"

*Ib.* Can. 12, T. iii. p. 246 :—

"Thou wilt not burn the hand which received a portion of Thy Holy Body, together with the hand which smote Thee on Thy Cheek, Thee, the CREATOR. The mouth which ate Thee will not howl, together with the mouth which spat on Thee, on Thy Face."

*Ib.* Can. 13, p. 247 :—

“Whom Thou hast made meet to administer in the Sanctuary, and to distribute Thy Body and Thy Blood to Thy flock, may his pasture be with Thy lambs.”

*Ib.* Paræn. 16, p. 439 :—

“He brake His Body before thee, and mingled His Blood and gave it thee.”

S. Basil. Ep. 53. Chorepisc., § 1, iii. 147 :—

“Thou introducest higgling into spiritual things and the church, where we are entrusted with the Body and Blood of CHRIST.”

*Ib.* Ep. 199 (Can. 2), Can. 27, p. 294 :—

“Let him not bless either publicly or privately, nor distribute the Body of CHRIST to others, nor perform any liturgical office; but, satisfied with his rank, let him weep before the LORD, that his sin of ignorance may be forgiven him.”

S. Gregory of Nyssa. In Eccles. iii. 8. Hom. viii. T. i. p. 456 :—

“Wherefore also He who ever *is*, sets Himself before us as Food, that we receiving Him in ourselves, may become that which He is.”

The Bread, again, is up to a certain time *common* bread, but when the mystery shall consecrate it, it is called and becomes the Body of CHRIST.—*De Bapt. Christi*, iii. 370.

“Well do I believe that now too the bread, sanctified by the Word of GOD, is trans-made (*μεταμοιεύθαι*) into the Body of GOD, the Word.”—*Orat. Catech.* c. 37.

“For both there [in the LORD’s Natural Body] the grace of the Word hallowed that Body, whose composition was from bread, and which itself too was in a manner bread; and here [in the Sacrament], in like way, the bread (as the Apostle says) is hallowed by the Word of GOD and prayer, not through meat and drink passing on into the Body of the Word, but trans-made (*μεταμοιούμενος*), straight into the Body of the Word, as it was said by the Word, ‘This is My Body!’”—*Ib.*

S. Gregory of Nazianzum, *Orat.* xxi. c. 7 :—

“One of those who approach to the approaching GOD, and is accounted worthy of the holy station and order.”

*Ib.* *Orat.* xlii. c. 26 :—

“Whoever besides ministers about the holy Table of GOD, and approaches to the approaching GOD.”

*Ib.* Carm. L. ii. § 2, Épigr. 69 :—

“And thou, wretched man, wilt thou boldly receive  
In thy palms the Mystic Food, or GOD embrace  
With hands, wherewith thou hast dug up my grave.”

Cæsarius (brother of S. Greg. Naz.) Interrog. 140, Dial. 3 :—

“He trampleth under foot GOD the Word, the SON of GOD, who, in covetous hands lifted up against his neighbour, receiveth fearlessly the Sacramental Elements, accounting them like *common* bread and wine, which, in the eyes of the faithful mind, are contemplated, GOD.”

*Ib.* 169 :—

“And yet we believe the Divine Revelation, that not as being equal or like, yet that still properly and fitly, It is the Divine body which is consecrated on the holy Table, and is indivisibly distributed to the whole sacred band, and partaken of without ceasing to be.”

S. Amphilochius (friend of S. Basil and S. Greg. Naz.) Serm. adv. Arian. in Maii Scriptt. Vett. iv. p. 10 :—

“He, the FATHER, is both greater and equal, greater than He who receives vinegar to drink, equal to Him who poureth out as wine His own proper blood, τοῦ τοῦ οἰκέτον αἰνοχούοντος αἵμα.”

Esaias Abbas. Reg. ad Monach. 50 :—

“If thou willest to take the Body of CHRIST, take heed that there be no anger or hatred in thy heart against any one.”

S. Ambrose (de Fide iv. 10) :—

“So often as we receive the Sacraments, which by the mystery of the sacred prayer are transfigured into Body and Blood, we show forth the death of the LORD.”

De Cain et Abel, i. 5, § 19 :—

“What more noble than CHRIST, who in the Feast of the Church both ministers and is ministered.”

In Ps. 119, Serm. viii. § 48 :—

“Where His Body is, there is CHRIST.”

In S. Luc. L. vi. § 84 :—

“And in the ministering of the Apostles is set forth the future distribution of the Body and Blood of the LORD.”

De Virg. i. 11, § 65 :—

“Where CHRIST, the Head of all, is daily consecrated.”

De. Vid. c. x. § 65 :—

“At the same time, it is shown what sort of person he ought to be who ministereth to CHRIST. For, first of all, he must be free from the allurements of various pleasures, shun inward drowsiness of mind and body, that he may administer the Body and Blood of CHRIST. . . . See what thou doest, O priest, and touch not with feverish hand the Body of CHRIST.”

In Theodoret. Eccles. Hist. l. v. c. xvii. T. iii. :—

“How in such hands wilt thou receive the all-holy Body of the LORD? how wilt thou bear to thy mouth the Precious Blood, having in thine anger unlawfully shed so much blood?”

De Myster. §§ 52-54 :—

“But if human blessing was of such avail as to change nature, what say we of the Divine Consecration itself, wherein the very words of our LORD and SAVIOUR operate? For that Sacrament which thou receivest is consecrated by the word of CHRIST. But if the word of Elijah was of so great power as to bring down fire from Heaven, shall not the word of CHRIST avail to change the nature of the elements? Of the works of the whole world thou hast read,—‘He spake, and they were made; He commanded, and they were created.’ The word of CHRIST, then, which could make of nothing what (as yet) was not, cannot it change the things which are into that which they were not? For it is not a less thing to give new natures to things, than to change natures.

“53. But why use we arguments? Let us use His own example, and build up the truth of the mystery by the example of the Incarnation. Did the wont of nature precede, when the LORD JESUS was born of a Virgin? If we inquire for the order of nature, woman united with man was wont to bear. And this Body which we consecrate is from the Virgin. Why inquirest thou here for the order of nature in the Body of CHRIST, when, against nature, the LORD JESUS Himself was born of a Virgin? True is the Flesh of CHRIST, which was crucified, which was buried; true therefore is the Sacrament of that Flesh.

“54. The LORD JESUS Himself declares, ‘This is My Body.’ Before the blessing of the heavenly words, another kind is named; after the consecration the Body is *signified*. He Himself saith, it is His Blood. Before consecration it is called other; after the consecration, it is named Blood. And thou sayest, Amen, *i. e.* it is true; what the mouth speaketh, let the inward mind confess; what the speech uttereth, let the affection feel.”

“58. In that Sacrament CHRIST is: because it is the Body of CHRIST; it is not therefore bodily food, but spiritual. Whence, too, the Apostle



saith of its type:—‘Our fathers did eat spiritual meat, and did drink spiritual drink.’ For the Body of GOD is a spiritual Body; the Body of CHRIST is the Body of the Divine SPIRIT.”

Author of the *De Sacramentis* (a Bishop, and probably a disciple of S. Ambrose):—

“The Altar is a figure of the Body, and the Body of CHRIST is on the Altar.”—iv. 2, § 7.

“14. You say, perhaps, ‘my bread is common bread.’ But that bread is bread before the words of the Sacraments; when the consecration is added, from bread it becomes the Flesh of CHRIST. How can that which *is* bread, *be* the Body of CHRIST? By Consecration. And the Consecration, in whose words is it? The LORD JESUS’. For all the rest which had been said before is said by the priest; praises are offered to GOD; prayer is made for the people, for kings, for the rest. When the Venerable Sacrament is to be consecrated, the priest now no longer uses his own words, but he uses the words of CHRIST. So, then, the word of CHRIST consecrates the Sacrament.

“15. What is the word of CHRIST? That by which all things were made. The LORD commanded, the heaven was made; the LORD commanded, and the earth was made; the LORD commanded, and the seas were made; the LORD commanded, and all creatures were brought forth. Thou seest, then, how powerful in working is the word of CHRIST. If, then, there is such power in the word of the LORD JESUS, that those things which were not should begin to be, how much more is it operative that the things which *were should still be, and be changed into something else?*”

“16. So, then, that I may answer thee, it was not the Body of CHRIST before the Consecration, but after the Consecration I say to thee that now it is the Body of CHRIST—‘He spake, and it was made; He commanded, and it was created.’”

“23. Before it is consecrated, it is bread; when the words of CHRIST are added, it is the Body of CHRIST. Then hear Himself saying—‘Take and eat ye all of this, for this is My Body.’ And before the words of CHRIST, it is a cup, full of wine and water; when the words of CHRIST have operated, the Blood of CHRIST is caused to be there, which redeemed His people.’

“25. So, then, not idly dost thou say, Amen, already thereby confessing in spirit that thou receivest the Body of CHRIST. The priest saith to thee—‘The Body of CHRIST,’ and thou sayest, Amen, *i. e.* true.”

S. Jerome:—

“God forbid that I should speak anything unfavourable of these; for succeeding to the Apostolic rank, with holy mouths they make CHRIST’s Body, through whom also we are Christians.”—*Ep. 14, ad Heliod.* § 8, *comp. Hooker, v. 77, 2.*

"But let us hear that the bread which the LORD brake and gave to His disciples was the Body of the LORD our SAVIOUR, since He Himself said to them, 'Take, eat; this is My Body;' and that the cup was that of which He said again, 'Drink ye all of this; for this is My Blood of the New Testament, which is shed for many.' That is the cup of which we read in the Prophet—'I will receive the cup of salvation.' And in another place—'Thine inebriating cup, how good is it!' If, then, 'the bread which came down from Heaven' is the LORD's Body; and 'the wine which He gave to His disciples is the Blood of the New Testament, which was shed for many for the remission of sins,' &c."—*Ep. 120, ad Hedib.* § 2.

"Nought richer than he who carries the Body of the LORD in a wicker basket, His Blood in a glass."—*Ep. 125,* § 20.

*Ep. 146,* § 1 :—

"What ails the minister of tables and of widows (the deacon), that he swells and lifts himself up above those (bishops and priests) at whose prayers the Body and Blood of CHRIST is made?"

Luciferian, quoted by S. Jerome :—

*Lucif.*—"It is not the same thing to shed tears for sins, and to handle the Body of the LORD. It is not the same thing to fall at the feet of the brethren, and from on high to administer the Eucharist to the people."—*Adv. Lucif.* § 3.

Jerome of Jerusalem. *Comm. Christian. util. Gall.* vii. 529 :—

"Many of those in the world often experience workings of such grace and of the HOLY SPIRIT, those, I mean, who assist at the Altar, and who approach to partake of the mysteries of CHRIST. For on a sudden they are filled with tears and joy and gladness. Whence also the Christian is fully convinced that he doth not receive mere (ψαδν) bread and wine, but in truth the Body and Blood of the SON of GOD, sanctified by the HOLY GHOST."

Theophilus of Alexandria. *Epist. Pasch. A.* 401, § 11 :  
*ap. S. Jerome, Ep. 96. i.* 564.

"Nor do we call the bodily substance vanity, as he (Origen) thinketh (falling, in other words, into the doctrines of Manichæus), lest the Body of CHRIST also should be subject to vanity, through the eating whereof we, being satiated, daily ruminant on His words—'Unless a man eat My Flesh, and drink My Blood, he has no part in Me.'"

S. Gaudentius of Brescia. *De Pasch. Tr. ii. B. P.* v. p. 946 :—

"Himself then the CREATOR and LORD of Nature, who 'bringeth forth bread from the earth,' of bread again (for He both can, and hath

promised), makes His Own Body; and He who of water made wine, makes also wine of His Own Blood."

*Ib.* p. 947 :—

"That you may not think *that* to be earthly, which has been made heavenly through Him who passed into it, and made it His Body and Blood." . . . "When He reached forth the consecrated Bread and Wine to His disciples, He said, 'This is My Body; this is My Blood.' Let us believe Him Whom we have believed. Truth cannot lie." "But that He appointed the Sacraments of His Body and Blood to be offered in the form of Bread and Wine, there is a twofold reason."

S. Isaac the Great, *Serm. de Fide ap. Assem. Bibl. Or. T. i. p. 220* :—

"I beheld that her cup was mingled, and instead of wine it was full of Blood, and instead of bread, a Body was placed for her in the midst of her table. I saw the Blood and trembled; and the Body, and fear seized me; and she [Faith] made a sign to me, 'Eat, and be silent; drink, child, and scrutinize not.' . . . She shewed me a Body slain, and placed thereof between my lips, and cried to me sweetly, 'See what it is thou art eating.' She gave the pen of the Spirit, and bade me subscribe; and I took, I wrote, and I confessed, 'This is the Body of God.'"

S. Paulinus of Nola, friend of S. Ambrose and S. Augustine, wrote as part of an inscription for an Altar, under which a piece of the Cross was to be placed :—

"Cuncta salutiferi coeunt martyria Christi,  
Crux, Corpus, Sanguis, martyris ipse Deus."

S. Maruthas, (a very great man, a friend of S. Chrysostom,) *Comm. Evang. in Assem. i. 179* :—

"Now as often as we approach to the Body and Blood, and take It in our hands, we believe that we embrace the Body, and that we are of His Flesh and His Bones, as it is written. For CHRIST did not call it a type and a likeness, but that in truth 'This is My Body, and this is My Blood.'"

And so S. Maruthas in his Liturgy, paraphrases our LORD's words of Consecration :—

"JESUS took bread into His Holy hands, and giving thanks to the FATHER, blessed, sanctified, brake, and divided to the disciples, and said, Take, eat, believe and be certain, and so proclaim and teach, that this is My Body which is broken for the salvation of the world, and to those who eat It and believe in Me, giveth expiation of sins and life eternal."—*In Renaudot. Liturg. Or. ii. 263.*

And in like way he paraphrases the words of Consecration of the Cup.

We now come to the testimony of the great S. Augustine.

Ep. 54, ad. Januar. § 8 :—

“For on this account it seemed good to the HOLY SPIRIT, namely, that for the honour of so great a Sacrament, the LORD’s Body should enter the mouth of a Christian previously to other food.”

In S. John, Hom. lxii. § 1 :—

“And when the Apostle said this, the discourse was upon the subject of those who, treating the LORD’s Body like any other food, took it in an indiscriminating and negligent way. If, then, this man is rebuked who does not discriminate, that is, see the difference of, the LORD’s Body from other meats, how must he be damned, who, feigning himself a friend, comes to His Table a foe!”

In Ps. xxxiii. [xxxiv.] Serm. i. n. 10 :—

“CHRIST was carried in His Own Hands, when commending His Own Body, He said, ‘This is My Body.’ For that Body He carried in His Own Hands.”

Serm. 227, in Die Pasch. iv. :—

“That Bread which ye see on the Altar, sanctified by the Word of GOD, is the Body of CHRIST. That Cup, rather what the Cup holds, sanctified by the Word of GOD, is the Blood of Christ.”

Cont. Faust. xii. 10, T. viii. p. 231 :—

“For the Blood of CHRIST hath a loud voice on earth, when on receiving It, all nations answer, Amen.”

S. Chrysostom, De Sacerdot. iii. 5, i. 382 :—

“O marvel! O love of God for man! He who sitteth aloft with the FATHER, is at that hour held in the hands of all, and giveth Himself to those who will, to enfold and embrace.”

De Prodit. Jud. § 5 :—

“For when they were eating and drinking, He took bread, brake it, and said, ‘This is My Body which is broken for you for the remission of sins.’ The initiated know what I mean: and again, the Cup, saying, ‘This is My Blood, which is shed for many for the remission of sins.’ And Judas was present when CHRIST said this. This is the Body which thou, O Judas, didst sell for thirty pieces of silver; this is the Blood for which, a little before, thou madest that shameless compact with the reckless Pharisees.”

*Ib.* § 6 :—

"The same who adorned that Table, adorneth this too now. For it is not man who maketh what lieth there to become the Body and Blood of CHRIST, but CHRIST Himself who was crucified for us."

*Ib.* In S. Matt. Hom. l. § 3 :—

"For indeed His Body is set before us now; not His garment only, but even His Body; not for us to touch It only, but also to eat, and be filled. . . . Believe, therefore, that even now it is that Supper, at which He Himself sat down. For *This* is in no respect different from *That*. For neither doth man make This and Himself the Other, but both This and That is His own work. When, therefore, thou seest the Priest delivering It unto thee, account not that it is the Priest that doeth so, but that it is CHRIST'S Hand that is stretched out. . . . For He that hath given the greater, *i.e.* hath set Himself before thee, much more will He not think scorn to distribute unto thee of His Body. Let us hear, therefore, both priests and subjects, what we have had vouchsafed to us; let us hear and tremble. Of His Own Flesh He hath granted us our fill; He hath set before us Himself sacrificed."

*Ib.* § 4 :—

"That Table at that time was not of silver, nor that cup of gold, out of which CHRIST gave His disciples His Own Blood: but precious was everything there, and awful, for that they were full of the Spirit."

*Ib.* Hom. lxxxii. § 5 :—

"Purer than what sunbeam should not that hand be, which is to sever this Flesh, the mouth that is filled with spiritual fire, the tongue that is reddened by that most awful Blood?"

*Ib.* § 6 :—

"I would give up my life rather than impart of the LORD'S Blood to the unworthy; and will shed my own blood rather than impart of such awful Blood contrary to what is meet."

*Ib.* in 1 Cor. x. 16, Hom. xxiv. § 7 :—

"I say now, if even a man's garment be what one would not venture inconsiderately to touch, what shall we say of the Body of Him who is GOD over all, spotless, pure, associate with that Divine Nature, the Body whereby we are, and live; whereby the gates of hell were broken down, and the sanctuaries of Heaven opened? How shall we receive this with so great insolence? Let us not, I pray you, let us not slay ourselves by our irreverence, but with all awfulness and purity let us draw nigh to It; and when thou seest It set before thee, say thou to thyself, 'Because of this Body am I no longer earth and ashes, no longer a prisoner

but free; because of this I hope for Heaven, and to receive the good things therein, immortal life, the portion of angels, converse with CHRIST; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw crucified, and turned aside his beams; for this, both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the smitten, out of which gushed the saving fountains, the one of blood, the other of water, for all the world."

*Ib.* Hom. xxvii. § 7 :—

"And these things thou doest when thou hast enjoyed the Table of CHRIST, on that day on which thou hast been counted worthy to touch His flesh with thy tongue. Whosoever thou art then, that those things be not so, do thou purify thy right hand, thy tongue, thy lips, which have become a threshold for CHRIST to tread upon."

*Ib.* Hom. xxx. 2 Cor. xiii. 12 :—

"For it is in no common manner that our lips are honoured when they receive the LORD'S Body."

*Ib.* on Ephes. i. Hom. iii. :—

"And then, thus scrupulous as thou art in this little matter, dost thou come with soiled soul, and thus dare to touch It? And yet the hands hold It but for a time, whereas into the soul It is received entirely."

Council of Carthage (under Aurelius), A.D. 398 or 401, c. 38 :—

"That if need compel, the Deacon may, in the presence of the Presbyter, at his bidding, deliver to the people the Eucharist of the Body of CHRIST."

Philo Carpasius of Cyprus, A.D. 401, in Cant. c. 37 :—

"These (the deacons) bear the Body of CHRIST and His Blood, the Head of the Church."

Apostolical Constitutions, ii. 33, doubtless a very ancient and authoritative work, on which subject see Dr. Pusey on the Real Presence, pp. 605-8 :—

"Those who bestow upon you the Saving Body and the Precious Blood."

*Ib.* L. ii. c. 57 :—

"Let the Deacons after the prayer, some attend exclusively to the offering of the Eucharist, ministering to the LORD'S Body with fear."

S. Cyril of Alexandria, on S. John xv. 1, L. x. c. 2 :—

“What is the cause and efficacy of the mystical Eucharist? Why do we receive It within us? Is it not that It may make CHRIST to dwell in us corporeally also by participation and communion of His Holy Flesh.”

*Ib.* in xx. 16 :—

“We shut to the doors, and CHRIST appeareth to us all visibly and invisibly—invisibly as GOD, and visibly again in the Body, and He permitteth and giveth us to touch His Holy Flesh. For according to the grace of GOD, we approach to the participation of the mystical Eucharist, receiving CHRIST in our hands, that we too may firmly believe that He hath truly raised His own Temple.”

*Ib.* Adv. Nest. iv. 5, T. vi. pp. 118, 119 :—

“If any one should dare to say that the word of GOD was transformed into the nature of the Body, one might very reasonably object to him, that He, on giving His Body, did not rather say, ‘Take, eat, this is My Divinity which was broken for you,’ and ‘This is—not My Blood, but rather—My Divinity, which is shed for you.’ But since the Word, being GOD, hath made the Body, born of a woman, His Own, without undergoing any alteration or change, how was it not right and true that He said to us, ‘Take, eat, this is My Body?’ For being Life, as GOD, He made It both Life and Life-giving.”

*Ib.* Ep. ad Calosir. :—

“I hear that they say that the mystic Eucharist is unavailing for blessing, if a portion of it remain to the next day. They are mad who say this. For CHRIST is not altered, nor shall His Holy Body be changed; but the power of the Eucharist and the life-giving grace is abiding in it.”

S. Isidore of Pelusium, Ep. L. i. 109, ad Marathon. p. 34 :—

“If our GOD and SAVIOUR, being made Man, gave the HOLY GHOST to be the completion of the Divine Trinity, and as being, in the invocation of Holy Baptism, numbered together with the FATHER and the SON, as freeing from sins, and as, upon the Mystical Table, making the common bread the Very Body of His own Incarnation, &c.”

*Ib.* L. i. Ep. 123, p. 38 :—

“The fine linen that is spread out underneath the ministry of the Divine gifts, is the ministration of Joseph of Arimathea. For as he, having wrapped the Body of the LORD in fine linen, committed to the tomb that Body, through which our whole race has gained the fruit of the resurrection, so we, consecrating the shewbread upon fine linen, find

*Theodotus Ant. ; Eusebius Alex. ; S. Maximus ; Theodoret.* 197

undoubtedly the Body of CHRIST, gushing forth for us with that incorruptibility, which He whom Joseph attended to the tomb, the SAVIOUR JESUS, rising from the dead, bestowed."

Theodotus, Bishop of Antioch, died A.D. 427 :—

"As the king himself and his image are not two kings, neither are the very Personal Body of CHRIST, which is in heaven (*αὐτὸ τὸ Χριστοῦ σῶμα τὸ ἐνυψώσαντον*), and the Bread, the antitype thereof, distributed to the faithful by the priests in the churches, two bodies."

Thus he asserts the identity of the Body of CHRIST in heaven and on the altar, and yet, in that he speaks of the antitypes, distinguishes the outward and inward parts.

Paulinus, the Deacon, Vita S. Ambrosii, n. 47, ap. S. Ambrosii Opp. T. ii. App. p. xii. :—

"Honoratus also, priest of the Church at Vercellæ, when he had laid himself down to rest in the upper part of the house, heard three times the voice of one calling him, and saying to him : ' Arise, make haste, for he is now about to depart.' He, going down stairs, offered to the Saint the Body of the LORD."

Eusebius of Alexandria, Orat. de Die Dom. init. Gall. viii. 252, about A.D. 444.—See for an account of this Father, Dr. Pusey, Real Presence, pp. 449-50 :—

"Be early then in the Church of GOD, approach the LORD, confess to Him thy sins, repent with prayer and a broken heart, abide during the Divine and Holy Eucharistic service, complete thy prayer, on no account leaving before the dismissal. Behold thy LORD, divided in pieces and distributed and not expended ; and if thou hast thy conscience clean, approach and communicate of the Body and Blood."

S. Maximus of Turin, Sermon. 73, de Sanctis præcip. S. Cyprian :—

"Fitly then, and as though for a sort of fellowship, was it appointed that the martyrs should be buried *there*, where the LORD's Death is daily celebrated, as He Himself saith : ' As often as ye do this, ye do shew forth My Death, till I come.' So should they who died for His Death rest under the mystery of His sacrament. Fitly I say, and as though for a sort of fellowship, is the tomb of him who was slain placed *there*, where the LORD's slain Body is placed, that they whom the cause of one Suffering had bound with CHRIST, the sanctity of one place might unite."

Theodoret, in 1 Cor. x. 16-7, iii. 228 :—

"Do not we, enjoying the holy Mysteries, communicate with the



LORD Himself, whose Body and Blood we say they are? For we are all partakers of that one Bread. How can we communicate with the LORD through His precious Body and Blood, and again with devils through meat offered to idols?"

As the "meat offered to idols" is something orally received, "*through which*" idolaters communicated with devils, so, plainly by force of the contrast, "the Body and Blood" was orally received, "*through which* they communicated with CHRIST."

I will not here detain the Court with those passages in which, as arguments against the Eutychians, he speaks of the outward part of the Sacrament as "symbols." The explanation is too long. But, lest I should seem to have overlooked it, I would state that while Theodoret states, that "after the consecration the mystic symbols do not depart from their own nature, for they remain in their former *substance*, and figure, and form, and can be seen and touched as before;" he adds, "but in thought they are conceived, and believed, and adored as being those things which are believed." Moreover, he distinctly says, "we call the mystic fruit of the vine, after the consecration, the LORD's Blood." "Thou knowest that GOD hath called Bread His own Body, (Dial. i.) assuredly not untruly nor unreally."

Theodotus of Ancyra (he took a prominent part against Nestorius in the Council of Ephesus), Hom. in Nativ. Dom. in Conc. Eph. P. 3, c. 9:—

"He who then drew the Magi with unspeakable might to holiness, hath now also to-day gathered together this joyous assembly: He, no longer laid in the manger, but lying on this saving Table. For that manger was the mother of this Table. For that cause did he lie in that [manger], that on this [table] He might be eaten, and might to the faithful become Saving Food."

S. Peter Chrysologus, Sermon. 33:—

"The woman touched His raiment, and was healed, and was freed from her long weakness. Wretched we, who daily handle and receive the Body of the LORD, and are not healed of our wounds."

*Ib.* Sermon. 34:—

"Let Christians, who daily touch the Body of CHRIST, hear how

much medicine they can take from the Body Itself, when the woman seized all her health from the hem only of CHRIST."

*Ib.* Serm. 67 :—

"Himself is the Bread, which sown in the Virgin, leavened in the Flesh, kneaded in His Passion, baked in the furnace of the Sepulchre, laid up in Churches, placed on the altars, provides heavenly Food daily for the faithful."

*Ib.* Serm. 71 :—

"He is Himself the Bread which cometh down from Heaven : . . . which is daily brought to the Table of the Church for heavenly Food : which is broken for the forgiveness of sins, which feeds and nourishes them who eat It to life everlasting : this Bread we daily ask to be given to us, until we enjoy It wholly in that endless day."

*Ib.* Serm. 95 :—

"He transmitted His Body to the Table of the Church, that It might be heavenly Flesh for the nations to eat unto salvation."

*Ib.* Serm. 103 :—

"I grieve, truly do I grieve, when I see that the Magi poured gold around the cradle of CHRIST, and I see that Christians have left empty the Altar of the Body of CHRIST."

S. Proclus, Tract. de Tradit. Liturg. Div. :—

"By such prayers then they looked for the descent of the HOLY GHOST, that by His Divine Presence, He might make and declare the Bread offered for sacrifice, and the wine mingled with water, that very Body and Blood of our SAVIOUR JESUS CHRIST ; which takes place no less even until now, and shall take place unto the end of the world."

S. Leo, Serm. 91 :—

"Since the LORD says, 'Except ye eat the Flesh of the SON of Man, and drink His Blood, ye have no life in you,' ye ought so to communicate of the holy Table as to doubt nothing of the truth of the Body and Blood of CHRIST ; for by the mouth is that received which is by faith believed ; and vainly is Amen answered by them who dispute against what they receive."

*Ib.* Ep. 59, ad Cler. et Pleb. Const. § 2 :—

"They neither learn by hearing, nor understand by reading, what in the Church of GOD is so concordantly in the mouth of all, that not even by tongues of babes is the truth of the Body and Blood of CHRIST in the Sacrament of the Communion passed over in silence."

S. Nilus, Ep. i. 44 :—

“A leaf of paper made of papyrus and size, is called *mere* (φύλλον) paper, but when it receives the signature of the Emperor, it is (as is well known) called *Sacra*. So conceive with me also of the Divine Mysteries, that before the Intercession of the Priest, and the descent of the HOLY GHOST, the oblations are *mere* (φύλλον) bread and *common* (κοινόν) wine; but that, after those dread invocations, and the coming of the Adorable, Good, and Life-giving Spirit, the Oblations, laid on the Holy Table, are no more *mere* (φύλλον) bread and *common* (κοινόν) wine, but the Precious and Immaculate Body and Blood of CHRIST, the GOD of all, ‘purifying from all iniquity’ those who communicate with fear and great longing.”

*Ib.* Ep. 294 :—

“Then [the Angels] dispersed hither and thither over the whole holy House, co-operating, each of them, with the Bishops, Priests, and all the Deacons there present, who were administering the Body and venerable Blood, they aided and strengthened them.”

*Ib.* L. iii. Ep. 39 :—

“Let us not approach to that Mystic Bread, as to *mere bread* (ψαλῆ ἄψυτη). For It is the Flesh of GOD; Flesh Venerable, and Adorable, and Life-giving. For It quickens men dead in sins.”

S. James of Sarug. Assem. Bibl. Or. i. 294 :—

I have already quoted from this great writer, whom the Syrians call “Ecumenic teacher,” a passage in which he speaks of GOD “as seen on the altar *in* bread and wine.”

I will add another passage, in which, but for this, he might seem to teach Transubstantiation :—“From what time He took it [the bread] and called it His Body, it was not bread, but His Body, and they ate it, marvelling; eating His Body, and He lay with them at the table, and drinking His Blood, and hearing the voice of His teaching.”—*Serm.* 66, *de Pass. Dom. in Antirrhet.* 2, c. 9, p. 46, *S. Ephr. Opp. Syr.* T. ii.

Again, on the Real Presence, “Our LORD divided His Body with His own Hands at the table, and who dareth to say now that it was not His Body? He said, This is My Body, and who averreth it not? If any aver it not, he is no disciple of the Apostolate. The Apostles averred it,

and while He was alive, and lay at table with Him, they ate Him." He adds the reason, "Faith stoops not to questionings. She knows how to accredit: to scrutinize she never learnt. The chosen disciples were anxious to hold true what the Son said; not, to scrutinize or ask as shameless ones. The bread which He brake, and called His Body, they knew to be His Body; and so they accounted it, as if in very deed its Blood were trickling."—*Ib.* c. 12, p. 50.

These statements of the universal belief of the ancient Fathers are of importance to the right understanding of their direct statements as to the Adoration of CHRIST present in the Gifts. It is plain from their statements carefully considered, that they did mean that we worship the Flesh of CHRIST, yea CHRIST Himself, there present. Those who have wished to escape that evidence, have maintained that S. Ambrose, S. Augustine, and S. Gregory, meant that they adored that Flesh at the Right Hand of God. The obvious meaning of their words (as I have tried to make evident), is that the worship was directed to the Flesh of CHRIST, to CHRIST present here. But this will seem the more natural now that it has been shewn by such abundant evidence, that they believed that Flesh, yea CHRIST Himself, to be Sacramentally present on the Altar.

I said that the direct evidence brought from our formularies against the Adoration could easily be shown to be irrelevant. To say only, that supreme adoration is due to the Body and Blood of CHRIST, mysteriously present in the gifts, plainly does not contradict the Twenty-Eighth Article. The Article says, "the Sacrament of the LORD's Supper was not by CHRIST's ordinance . . . worshipped." I should have contradicted the Article had I said, "the Sacrament . . . was by CHRIST's ordinance worshipped." I never said this. The Article mentions a simple historical fact, which I never have in any way gainsaid.

Objection  
from the  
Formularies  
met.

As I have elsewhere pleaded, "If the acknowledged practice of 'reservation' of the Sacrament for the Sick, which has always been allowed in this Church, be compatible with

the statement that the Sacrament of the LORD's Supper was not by CHRIST's ordinance reserved, it is evident that the parallel statement, 'that it was not by CHRIST's ordinance worshipped,' must be similarly limited."

At the utmost, all that the Article may be made to bear is, that the worship of the Sacrament is no part of CHRIST's institution, and that that and similar ceremonies, *e. g.* the lifting it up, may be omitted without breaking our LORD's commands. This might be left out, and yet the whole of CHRIST's institution left untouched, and unless I had asserted that the Sacrament by CHRIST's institution could not be duly administered without bowing down and worshipping the outward part,—for the lifting up and reserving in the context determines that also,—I should not have contradicted the Article.

But neither have I depraved it. What was the real gist of the Article? It was directed against the Procession of the Corpus Christi, and other logical and ritualistic developments of the doctrine of Transubstantiation.

But more broadly still. There is no question but that the word "Sacrament" is used as it is in the Catechism, for "the outward and visible sign." This we see in the controversies between Anglican divines and Roman Catholics. "The Sacramentum" is not used as the "*res Sacramenti*." To "adore the Sacrament" is to "adore the outward part," as containing indeed the inward, yet still to "*adore it*." The distinction is not mine, but Bishop Andrewes', to which I have called your attention. Now I would state it only—"Rex Christum in Eucharistia vere præsentem vere et adorandum statuit *rem* scilicet *Sacramenti*, et non *Sacramentum*." And again, "Et Sacramentum tamen nulli adoramus." But whether any one understands by "Sacramentum" the outward part only (like the Eucharistie of Card. Perron), or whether he understand the inward together with the outward, no force upon terms can make the word "Sacramentum" mean *only* the inward; and so, by no straining of words, can "the adoration of CHRIST present in the gifts," when worship is not paid to the outward part, be identified with "the worship of *the Sacrament*."

Neither have I depraved the declaration at the end of the Communion Service. On that subject I beg to repeat what I said on another occasion in my capacity of Judge sitting upon the appeal of the Reverend P. Cheyne, p. 17 :—

“As to its history : it is well known that a declaration in form like this, but containing a mighty and vital difference, was, without the consent of the Church, and apparently without any authority but that of the Privy Council, appended to King Edward's 2d book. It had apparently been discussed among the bishops, and no determination came to, and at last, before publication, it was put out and bound up with that edition of the Prayer-Book.

“It disappeared from the Prayer-Book of Queen Elizabeth, and was not taken in by King James.

“At the last revival in Charles II.'s time, to meet as far as possible the scruples of the Puritans, on their petition, it was agreed (Cardwell, Confer., p. 322), that the Declaration should be for the first time assumed into the Prayer-Book by competent authority, as we should now hold, but a total and radical change was made before it was deemed orthodox and admissible. The courtiers of King Edward had denied that there was any ‘real or essential presence there being of CHRIST's natural flesh and blood.’ The divines of King Charles could not assent to this, so they altered the words, into ‘any corporal presence of CHRIST's natural flesh and blood.’ The emphatic word here is ‘corporal,’ which is a very different thing. Real or essential implies the ‘quidditas’ or ‘substantia’ of the Schoolmen ; corporal, one of the qualities of the same.

“Let us now proceed to analyze the document itself. First comes the preamble stating the fact of the order that communicants shall receive the LORD's Supper kneeling.

“Then follows a justification of the order, and a maintenance that it is ‘well meant,’ on two grounds—

“1st, ‘For a signification of our humble and grateful acknowledgment of the benefits of CHRIST therein given to all worthy receivers’—with which we may compare the words of the Homily, which speaks of ‘reverencing His (GOD's) CHRIST the refection and meat.’

“2d. For ‘the avoiding of such profanation and disorder’ in the Holy Communion.

“The grounds here given are not necessarily the only grounds ; in fact, we know that there were others. In the Bishops' answer to the exception of the ministers, we find (Cardwell, Conf. p. 350) it said, ‘The posture of kneeling best suits at the communion as the most convenient and the most decent for us when we are to receive, as it were, from God's hand the greatest of the seals of the Kingdom of Heaven.’ Also, there were historical grounds, for the celebrated passages in S. Cyril and S. Augustine, the latter of whom seems to me to teach all

that the writer of the sermons teaches, are expressly referred to. The declaration now guards against misconstruction or deprivation of this order, and goes on to make two distinct negations. 1. 'No adoration is intended, or ought to be done to the Sacramental bread or wine, there bodily received.' The Puritans had often taunted the Church with this practice, and it was charitable in her distinctly to assert not only her renunciation of the practice, but also her reason for renouncing it, viz., that the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored,—a position which, in asserting the doctrine of our Church, strikes a blow at the dogma of Transubstantiation.

"The second negation is, that 'no adoration is intended or ought to be done' 'to any *corporal* presence of CHRIST's natural Flesh and Blood.' And the reason of this is, that 'the natural Body and Blood of our SAVIOUR CHRIST is in Heaven, and not here; it being against the truth of CHRIST's natural Body to be at one time in more places than one.' In other words, it condemns the so-called Lutheran doctrine of Ubiquitism. The condemnation of Transubstantiation and Ubiquitism exhausts the contents of the declaration.'

Now, in support of these statements, I must refer you to Burnet's History of the Reformation, where he mentions the reason of the omission of the original document. . . . "It was by Queen Elizabeth ordered to be left out of the Common Prayer-book, since it might have given offence to some otherwise inclinable to the communion of the Church, who yet retained the belief of the Corporal Presence."—(Hist. Ref. p. ii. b. 1, p. 162, fol. 1715.)

When the last revision took place, the Non-Conformists made a strong move for its authorization. This the Bishops resisted, saying, "This rubric is not in the liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the Twenty-eighth Article of the Church of England."

I will now quote to the Venerable Court a passage from the works of Dr. Gauden, who, as you know, was concerned in the introduction of the Black Declaration into the Prayer-Book of 1662. The passage will show that he admitted it in no sense but as a protest against Transubstantiation. In his "Whole Duty of a Communicant," bearing the *Impri-matur* of the Archbishop, the 10th edition of 1682 (sufficient

evidence of its popularity one would think) we find a frontispiece representing angels in sight, and a cloud over the altar which is prepared for the celebration, and two angels kneeling at the lower step of the altar. Beneath is inscribed—"The Angels admire the Divine Goodness."

I extract two or three passages—the italics are his own.

"We deny not a true and real Presence and Perception of CHRIST's *Body and Blood* in the Sacrament. . . . I believe that in the Sacrament of the LORD's Supper there are both objects present to, and received by a worthy receiver; and in it the bread and wine, in their own nature and substances, distinct do remain, as well as their accidents. . . . Also there are spiritual, invisible, and credible, yet most true and real present objects of Faith—The *Body and Blood of CHRIST*—that is, CHRIST JESUS Himself. . . . These two materials of the Sacrament are so united, that it may be truly said (not in a gross and physical, but Divine and Sacramental sense) the *bread and wine are the Body and Blood of CHRIST, and CHRIST's Body and Blood are bread and wine*—John vi.—*meat indeed and drink indeed*, not by transmutation of nature, but by a similitude of virtues, and proportionable effects, by a sacramental union and relation depending upon the truth, authority, and divine power of the Institutor JESUS CHRIST, whose appointment of these elements to such a use or end, and uniting them in this near relation to His *Body and Blood* by the solemn consecration of them, make up the form and true being of a Sacrament, which requires a truth and reality both of the signs and symbols, and That which is by them represented and signified; a truth and certainty of relation and connexion one with another, so that I receive not only *Panem Domini, the Bread of the LORD*, but also, *Panem Dominum, my LORD JESUS (to wit, the true Bread of Life eternal to my Soul and Body)*—this latter as truly and really as the former, together with all the benefits which flow from CHRIST."

You will see that here he speaks of the *Sacramentum*, the *Res Sacramenti*, and the *Virtus Sacramenti*, and the same occurs elsewhere.



“On the other side, whoso unpreparedly and irreverently, and so unworthily, receives the one, contracts a guilt of Damnation for Neglect, Indignity, and Irreverence offered to the other; that is, the *Body and Blood of CHRIST*, which Faith only discerns and receives in this Great Mystery.”

“When the minister is drawing near thee with the Elements, say—‘I adore Thee, O most righteous REDEEMER, that Thou art pleased to convey to my soul Thy precious Body and Blood, with all the benefits of Thy Death and Passion. I am not worthy, O LORD, to receive Thee, but let Thy Holy and Blessed Spirit, with all His purities, prepare for Thee a lodging in my soul, where Thou mayest unite me to Thyself for ever. Amen.’”

How came it after all to be admitted? Bishop Burnet, Hist. Ref., part iii. pref. p. 5, ed. 1715, says,—“The next, and indeed the last particular that out of many more I will mention, is the setting down the explanation that was made upon the order for kneeling at the Sacrament in King Edward’s time, wrong in a very material word. For in that, the words were,—*that there was not in the Sacrament any Real or Essential Presence of CHRIST’s natural Flesh and Blood*, but he, instead of that, puts *Corporal Presence*. It seems in this he only looked at the Rubric, as it is now at the end of the Communion Service, upon a conceit that it stands now as it was in King Edward’s book, though it was at that time changed, and we know who was the author of that change, and who pretended that a *Corporal Presence* signified such presence as a body naturally has, which the assertors of Transubstantiation itself do not, and cannot pretend is in this case, where they say the body is not present corporally, but spiritually, or as a spirit is present. And he who had the chief hand in procuring this alteration had a very extraordinary subtilty, by which he reconciled the opinion of a Real Presence in the Sacrament with the last words of the Rubric,—‘*That the natural Body and Blood of CHRIST were in Heaven, and not here, it being against the truth of CHRIST’s natural Body to be at one time in more places than one.*’”

I quote these words to show that there was a real change

intended, and the person whom Burnet here holds up to ridicule was probably Dr. Peter Gunning, Bishop of Ely, author of Our Prayer "for all Sorts and Conditions of Men."

Before concluding my argument on the head of Adoration, I shall refer to some Anglican authorities, reminding the Court of the remarks on these authorities already made by me. I will first notice, at the risk of repetition, the statement of Bishop Andrewes, endorsed by the Bishop of Exeter. (See Appendix to his answer to addresses *in re Ditcher v. Denison*.)

"In *adoratione Sacramenti*, ad limen ipsum turpiter impingit. *Sacramenti* ait, id est CHRISTI DOMINI in *Sacramento*, *miro, sed vero modo præsentis*. Apage vero. Quis ei hoc dederit? *Sacramenti, id est, CHRISTI in Sacramento*. Imo, CHRISTUS ipse *Sacramenti res*, in, et cum *Sacramento*; extra, et sine *Sacramento*, ubi ubi est, *adorandus* est. Rex autem CHRISTUM in *Eucharistia* vere *præsentem*, vere et adorandum statuit, rem scilicet *Sacramenti*; at non *Sacramentum, terrenam* scilicet *partem*, ut Irenæus; *visibilem*, ut Augustinus. . . . Nos vero *et in mysteriis carnem CHRISTI* adoramus, cum Ambrosio; et non, *id*, sed *Eum qui super altare colitur*. Male enim, *quid ibi colatur*, quærit Cardinalis, cum *quis*, debuit: cum Nazianzenus, *Eum* dicat, non *id*. *Nec carnem manducamus, quin adoremus prius*, cum Augustino, et *Sacramentum* tamen nulli adoramus."—Ad Card. Bellarmin. Apolog. pp. 266, 267.

I now refer to Herbert Thorndike, Prebendary of Westminster:—

"But I suppose, further, that the Body and Blood of CHRIST is not adored, nor to be adored by Christians, neither for itself, nor for any endowment residing in It, which It may have received by being personally united with the Godhead of CHRIST, *but only in consideration of the said Godhead, to which It remains inseparably united, wheresoever It becomes*. For by that means, whosoever proposeth not to himself the consideration of the Body and Blood of CHRIST, as It is of Itself and in Itself a mere creature (which he, that doth not on purpose, cannot do), cannot but consider It, as he believes It to be, being a Christian; and considering It as It is, *honour It as It is inseparably united to the Godhead*, in which and by which it subsisteth; in which, therefore, that honour resteth, and to which it tendeth. So the Godhead of CHRIST is a thing that is honoured, and the reason why it is honoured, both; the Body and Blood of CHRIST, though It be necessarily honoured, because necessarily united to that which is honoured, yet is

It only the thing that is honoured and not the reason why It is honoured, speaking of the honour proper to GOD alone."—Vol. iv. P. 754.

"And is not the presence thereof in the Sacrament of the Eucharist a just occasion, presently to express by the bodily act of adoration that inward honour which we always carry towards our LORD CHRIST as GOD."—P. 754.

"Here then you see I am utterly disobliged to dispute, whether or no in the ancient Church, Christians were exhorted and encouraged to, and really did, worship our LORD CHRIST in the Sacrament of the Eucharist. For having concluded my intent, that it had not been idolatry had it been done, I might leave the consequence of it to debate. But not to balk the freedom which hath carried me to publish all this, I do believe that it was so practised and done in the ancient Church, which I maintain from the beginning to have been the true Church of CHRIST, obliging all to conform to it in all things within the power of it. I know the consequence to be this, that there is no good cause why it should not be done at present, but that cause which justifies the reforming of some part of the Church without the whole; which, if it were taken away, that it might be done again, and ought not to be of itself alone any cause of distance. For I do acknowledge the testimonies that are produced out of S. Ambrose, *De Spiritu Sancto*, iii. 12; S. Augustine, in *Psalm. xcvi.*, and *Epist. cxx.*, cap. xxvii.; S. Chrysostom, *Homil. xxiv.*, in 1 *ad Corinth.*; Theodoret, *Dial. ii.*; S. Gregory Nazianzen, *orat. in S. Gorgonium*; S. Jerome, *Epist. ad Theophilum*, *Episc. Alexandriae*; Origen, *In diversa loca Evang.*, Hom. v., where he teacheth to say at the receiving the sacrament, 'LORD, I am not worthy that Thou shouldst come under my roof,' which to say is to do that which I conclude. Nor do I need more to conclude it.

"And what reason can I have not to conclude it? Have I supposed the elements, which are GOD's creatures, in which the sacrament is celebrated, to be abolished; or any thing else, concerning the Flesh and Blood of CHRIST, or the presence thereof in the Eucharist, in giving a reason why the Church may do it, which the Church did not believe? If I have, I disclaim it as soon as it may appear to me for such. Nay, I do expressly warn all opinions, that they imagine not to themselves the Eucharist so mere and simple a sign of the thing signified, that the celebration thereof should not be a competent occasion for the executing of that worship, which is always due to our LORD CHRIST incarnate.

"I confess it is not necessarily the same thing to worship CHRIST in the Sacrament of the Eucharist, as to worship the Sacrament of the Eucharist, yet, in that sense which reason of itself justifieth, it is. For the Sacrament of the Eucharist, by reason of the nature thereof, is neither the visible kind, nor the invisible grace, of CHRIST's Body and Blood, but the union of both by virtue of the premises; in regard whereof, the one going along with the other, whatsoever be the distance of their nature, both concur to that, which we call the Sacrament of the Eucharist, by the work of GOD, to which He is morally engaged by the promise which the institution thereof containeth. If this be rightly

understood, to worship the Sacrament of the Eucharist is to worship CHRIST in the Sacrament of the Eucharist."—Pp. 755-757.

I next refer to Bishop William Forbes of Edinburgh, whose work, though posthumous, was transcribed by Cosin, and who was so much esteemed that even Burnet affords a reluctant testimony to his great merits.

"As regards the adoration of this Sacrament, since 'he who worthily receives the sacred symbols, truly and really receives into himself the Body and Blood of CHRIST, corporeally, yet in a certain spiritual, miraculous, and imperceptible manner, every one who worthily communicates can and ought to adore the Body of CHRIST which he receives; not because it is hid corporeally in the bread, or under the bread, or under the species and accidents of bread; but because, when the sacramental bread is worthily received, then along with the bread, the real Body of CHRIST, which is really present in that communion, is also received,' as the Archbishop of Spalatro says. 'We adore the Flesh of CHRIST in the mysteries,' says S. Ambrose. S. Gregory Nazianzen—'Calling upon Him who is worshipped upon the altar.' S. Augustine—'No one eateth that Flesh (viz. that of CHRIST) till he have first adored.' See S. Chrysostom in several parts of his writings. The rest of the ancients agree.

"Enormous is the error of the more rigid Protestants who deny that CHRIST is to be adored in the Eucharist, save with an internal and mental adoration, but not with any outward rite of worship, as by kneeling, or some other similar position of the body. They with few exceptions hold wrong views concerning the presence of CHRIST the LORD in the Sacrament, Who is present in a wonderful but true manner.

"'Whether we adore CHRIST, Who is most present in the Eucharist, standing or sitting, looking downwards or upwards, erect or upon our knees, with outstretched or clasped hands, does not' indeed 'affect the adoration in itself, but rather belongs to times and seasons and that kind of circumstances,' as Claude Espencée rightly says; but to condemn as unlawful the outward gesture of adoration which almost all Christians from the very times of the Apostles have observed, either standing or bending on their knees in receiving the Eucharist (and do observe even at the present day), is assuredly an act of great rashness and audacity. As to the manifold external gestures of adoration, read Espencée. He relates many things out of the ancients as to the ancient custom of standing on Sunday and between Easter and Whitsunday. He expressly mentions 'the decree of the First Council of Nice, which brought back the unseemliness which even then had crept in, of some who bent their knees in the paschal season of joy, to conformity with those who did not kneel.' He also relates that, 'on the contrary, there had been some in France, (in the year 1555), who, considering that the same diversity of practice which had arisen in the Church of Lyons, of some who did not kneel at the moment of the sacred mysteries

was intolerable, not to use a stronger expression, thought that it should be restored to an uniform custom of kneeling, notwithstanding any custom of that Church to the contrary; the issue of which controversy, indeed, he says, 'I do not know for certain, but only I hear that by the advice of the Cardinals of Lorraine and Tours, the dissentient parties were, by our most Christian King, Henry II., brought back to the same state in which they were before the controversy had been mooted, and ordered to continue in the same.'—Cons. Mod. ii. 545-7.

Argument  
for Adoration  
summed up.

To sum up what I have said and taught on the subject of Adoration. I have distinctly guarded against the idea that any peculiar external gestures are of necessity involved therein. I have as distinctly made it plain that it is not the Sacramentum, or the outward part in the ordinance, to which the προσκύνησις of which I have spoken is to be ascribed. I have also made it clear that I disclaim, as the Church disclaims, any adoration of a corporal, that is a material or natural Presence, such as is according to the ordinary condition of a body, for no such Presence do I believe to exist in the Holy Eucharist; but, as I have before mentioned, I do believe a real and essential Presence of the Body and Blood of our LORD JESUS CHRIST in the blessed Sacrament.

Is not that Body and Blood, according to the Catholic faith, inseparable from the divine Personalty of Him "who is alive for evermore?"

Is it not therefore inevitable that due recognition of the Presence of That Body and That Blood must be recognition of Them as προσκυνητὰ?

In other words, what I have dwelt upon is the logical sequence of the following propositions:—

1. The Sacred Humanity of our LORD is inseparable from His Divine Personalty, that is from Himself, so that where It is present He is present, the one CHRIST, both GOD and Man.
2. The one CHRIST, both GOD and Man, wheresoever He is present is adorable.
3. He is present by virtue of the supernatural presence of the Sacred Humanity in the Blessed Eucharist.

4. Therefore, in the Blessed Eucharist, He, being present, is adorable.

Eucharistic adoration, then, as I have taught, and under the limitations I have before stated, is simply the recognition of a Very and True Presence in the Holy Eucharist, of JESUS CHRIST, both GOD and Man.

I believe the Adoration of CHRIST Present to be the natural result of the belief in His Presence. That Adoration we find universal in the fourth century, without any direction on the subject, except that of S. Cyril of Jerusalem to the newly-baptised. The practice expressed the belief in that Presence : it appears to have been the spontaneous reverence of the whole Christian Church, the result not of any law of the Church, but of that unwritten law of reverence and love which God wrote by His Spirit in the hearts of His redeemed. I can readily understand how a strong fear of paying, or seeming to pay, to this outward symbol a reverence due to GOD Alone, has withheld minds from that Adoration, which, amid the happy uncontroversial belief of the Primitive Church, naturally flowed from that belief. The fear, as well as the devotion, may be reverent. I condemn no one ; and desire only that they who, with myself, follow what I believe to be an instinct of our spiritual nature, should not be condemned.

I now come to consider the third matter charged against me, the reception of the Body of the LORD by the wicked. Third Accusation. Reception by the Wicked. On this subject I have said :—

“ This truth stands in a middle position between two assertions, with either of which it may be reconciled. On the one hand, regarding the Blessed Sacrament as the food of the soul and the subjective appropriation of the merits of CHRIST, remembering also that the Sermon on this doctrine, in the sixth chapter of S. John, is entirely silent on the subject, we must hold that there can be no beneficial reception to those in a state of sin ; that it cannot act as a charm in the case of those who are unprepared ; that so far are they from the blessedness of union with CHRIST, that it were far better that they had not approached those holy mysteries. On the other hand, it is equally true that the Holy Communion is such by virtue of consecration ; that CHRIST’s presence does not depend upon the mental emotion and spiritual condition of the

recipient; that the Sacrament is what it is by the power of the Institution of Christ. If this be so, wherein shall we reconcile these apparent contradictions? May it not be found in the fact that CHRIST may, in certain cases, be present in the Sacrament, not to bless, but to judge—that reception of the Sacrament by the wicked conveys something more serious than a negation—that the wicked not only do not receive grace, but do receive judgment.”—*Charge, Third Edit. p. 24.*

“The language of the Article then apparently meaning that the *res Sacramenti* is received by the wicked; and the great voice of antiquity, with the exception of some passages in S. Augustine, holding the same, it becomes us to give these facts due weight in our minds,—at the same time the doctrine has never been ruled by the Church, and therefore is not *de fide*, so far as this, that if only we hold the real Objective Presence of Our LORD, we are not required to answer all difficult questions as to all its consequences. It may be, nay it is very probable, that as Theologians hold that the Presence of our LORD is withdrawn under certain circumstances, and for the avoidance of certain great profanations, as there can be no greater dishonour to CHRIST than an abiding in an unholy soul, the same may take place to prevent that greatest of sacrileges. We may not speculate on these things, it is enough to believe that in some sense the wicked do receive CHRIST indeed, to their condemnation and loss; for thus and thus only can they become guilty of the Body and Blood of CHRIST.”—*Ibid. p. 26.*

Now, in having said these words, I contend that not only have I not gone beyond the teaching of our Church, but I have given the only consistent explanation of the truth. For,

Argument  
from Holy  
Scripture.

First of all, our Church has laid the foundations of her doctrine deep in Scripture truth, and no one can read the Epistle to the Corinthians without acknowledging that this is Scripture truth:—

“Wherefore whosoever shall eat this bread and (or) drink this cup of the LORD unworthily, shall be guilty of the body and blood of the LORD.

“But let a man examine himself, and so let him eat of that bread and drink of that cup.

“For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the LORD’s body.”—1 Cor. xi. 27.

Let any one candidly weigh these words and say that these words do not amount to the teaching of the Charge. Unless the Bread and the Cup be what the Charge has maintained them to be, how can an unworthy communicant be guilty of the Body and Blood of CHRIST? On any other theory he

may be ungodly, irreverent, profane, even sacrilegious ; but on this theory alone can these terrible words be used in their truth, " Guilty of the Body and Blood of the LORD." I pray the Court to abstract their minds from the controversy, and fix them on these awful words. What else *can* they mean than that to receive the inward part, the Body and Blood of CHRIST, unworthily, is to be guilty in that very respect ?

Again, in the next verse, the Apostle supplies the way and means towards avoiding that profanation—" Let a man examine himself." The whole Church system of penitence is here placed between past sin and the Holy Communion. The lapsed Christian is to purge his unworthiness by examination, and its concomitant exercise of repentance.

And all this in view of the dreadful results of a neglect of these means, for he that eateth and drinketh unworthily eateth and drinketh *ἁρμα*, judgment, which our translators have rendered by the very strong word Damnation ; and why ? because they do not discern " the LORD's Body." Bengel says, " Domini Antonomasia, i. e. Jesu Ecclesia non dicitur corpus Jesu aut corpus Domini, sed corpus Christi, hic igitur de proprio corpore Domini Jesu agitur."

How could the LORD's Body be discerned if it was not there ? Why should S. Paul give this reason for these fearful condemnations falling upon the irreverent sinner, if there were no presence of the LORD to be violated—no ineffable condescension to be disdained. In the words of S. Chrysostom (Hom. 28, 1 Cor. v. 29, sect. 2), commenting on the words, " Not discerning the LORD's Body,"—" not searching, not bearing in mind as he ought, the greatness of the Things set before him—not estimating the weight of the Gift,—For if thou shouldst come to know accurately, *Who* it is that lieth before thee, and *Who* He is who giveth Himself, and to whom, thou wilt need no other argument, but this is enough for thee to use all vigilance."

My argument from S. Paul rests partly on the whole tenor



of what he says in this passage, partly on his very express words. That first argument from the whole context may be stated syllogistically in this fashion :—

Unworthy communicants either receive something besides bread and wine, or they do not.

If they receive nothing but bread and wine, their sin is not greater in kind than the misuse of any other ordinance, *e. g.* prayer.

But S. Paul plainly teaches that it is greater in kind, that it is something *sui generis*, a sin standing by itself. It is to be guilty of, or in relation to, the Body and Blood of CHRIST.

Therefore they who are so guilty cannot be receivers of nothing but bread and wine.

And there being no alternative between real absence and real presence, they must in some sense receive CHRIST, the inward part of the Sacrament.

But, distinct from, and over and above this, is S. Paul's remarkable phrase, the most characteristic and doctrinal expression in the passage, that which S. Paul assigns as the ground why to "eat and drink unworthily," is to eat and drink damnation to themselves, *viz.*, *μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου μὴ διακρίνων*, that is, not discerning in the Latin sense—not discriminating between the Body of the LORD and all other foods. But there would be no blame in not so discriminating between the Body of the LORD and other food, unless that Body were present there.

If these words of the Apostle may be turned aside from their meaning, there is no safety for the retention of any plain and explicit statement of the Word of God.

Argument  
from the  
formularies.

But, secondly, I maintain that the formularies of the Scottish and English Churches rightly understood support the views which I have put forth in my Primary Charge.

1. In the exhortation before the actual reception we are told—"For as the benefit is great, if with a true penitent

heart and lively faith we receive that Holy Sacrament (for then we spiritually eat the Flesh of CHRIST and drink His Blood; then we dwell in CHRIST, and CHRIST in us: we are one with CHRIST, and CHRIST with us); so is the danger great if we receive THE SAME unworthily." Whether "the same" here applies, according to the strictness of construction, to "the Flesh of CHRIST," or to the antecedent word "Holy Sacrament," we arrive at the same result, and that is, that That which is received by the good, *the same* is received by the wicked and unworthy.

2. Moreover, in the warning before the Communion, we are exhorted to consider the dignity of that Holy Mystery, and the great peril of the unworthy receiving *thereof*; where we again see that what is provided for the good may be unworthily received by the evil.

3. Again, the same "Holy Sacrament" is described to be "so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive *it* (that is, *the same*) unworthily."

4. Then, the Church commits herself to the belief that Judas received the Holy Sacrament, according to the almost unanimous consent of antiquity, and deduces a warning lest, after the taking of the Holy Sacrament, certain evil results follow.

5. So also the receiving the Holy Communion unworthily is said to "do nothing else than increase the sinner's damnation."

It must be observed that here, in an address to the people, the word Sacrament is taken in the popular sense, not to mean the Sacramentum, or outward part only, but the whole ordinance.

6. Observe also in the prayer of Humble Access the emphatic word "*so* to eat the Flesh of CHRIST, that our sinful bodies may be made clean by His Body," implying thereby that there is such a way of eating the Flesh of CHRIST as that men may not be cleansed thereby.

7. Take notice also, that in the second Post-Communion Prayer, or public thanksgiving, beginning, "Almighty and ever living God," emphasis is laid on the word "duly."

8. Once more, in the Scottish Office,—to which I rejoice to see special attention directed by the Presenters,—immediately after the consecration, we pray that all we who are partakers of the Holy Communion may *worthily* receive the most precious Body and Blood. What can these words mean, but that there is the possibility of unworthily receiving the same Body and Blood?

Again, the Thirty-nine Articles themselves afford another index of the real meaning of the passage in question, for we cannot admit that our Church would use inconsistent formularies.

At the end of Article XXV., in speaking of the Sacraments generally it is said:—"The Sacraments were not ordained of CHRIST to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome operation, but they that receive them unworthily purchase to themselves damnation, as S. Paul saith."

Here, though the passage is put under the head of the Sacraments in general, it is clear that the Holy Eucharist is specially alluded to, for no one then gazed on baptism nor could they carry it about; but the other Sacrament, in view of Transubstantiation, was both gazed upon and carried about. Assuming then that it is the Holy Eucharist which alone is alluded to, we find in the end of this Article the same doctrine which we have found in the Exhortations, and therefore, under pain of detecting a fearful inconsistency, we must believe that the true sense of Article XXIX. must be in accordance with this. Observe, too, that by connecting this passage of Article XXV. with Article XXIX. we are led to identify the statement, that in worthy receivers only Sacraments have a wholesome effect or operation, with the statement that unworthy receivers are in no wise partakers of CHRIST. In other words, to be a "partaker of CHRIST" in the sense of Article XXIX. is to have in one's self that wholesome operation, which is identical with the "strengthening and refreshing" of the Catechism—which

strengthening and refreshing, we have already seen, is distinguished by the Catechism from the Body and Blood, as the *Virtus Sacramenti* from the *Res Sacramenti*.

Moreover, it must be mentioned that there is much that is curious about the reception of this Article. It is a well-known fact that Queen Elizabeth never, in the midst of her worldly policy, lost her faith in the objective presence of our LORD in the Holy Sacrament. Peter Heylin mentions, *Hist. Ref.* p. 296, ed. 1674, in close connexion, these two anecdotes:—"That when Dean Nowell of S. Paul's spoke less reverently in a sermon preached before her, of the Sign of the Cross, she called aloud to him from her closet window, commanding him to retire from that ungodly digression, and to return unto his text." And, "that, on the other side, when one of her divines had preached a sermon in defence of the Real Presence on the day commonly called Good Friday, in 1565, she openly gave him thanks for his pains and piety."

She was not likely then to accept this Article in any other sense than one consistent with this belief. Now the Article appears to have been composed in the end of 1562, and submitted to the Convocation of that date by Archbishop Parker (*Hardwick, Hist. Art.* p. 128, ed. 1851). It was accepted by the Upper House, but rejected by the Lower, unless, as has been thought, its omission in the authorized text, as settled after the Synod, was the result of Queen Elizabeth's will.—(*Hardwick, 136, 139.*)

In the Convocation of 1571, the Article was restored. It is noteworthy that this was the very Convocation in which the Bishops, by the famous canon "*Concionatores*," imposed upon the clergy, as their guide in the doctrinal interpretation of Scripture, the authority of the Catholic Fathers and ancient Bishops.

Now, if there is any fact in theological history capable of demonstration, I think it is this, that the Catholic Fathers and ancient Bishops did teach, alike in liturgies and in treatises, that *in some sense* the unworthy communicants do receive the Body and Blood of CHRIST to their condemna-

tion. This, to say the very least, must throw a strong light upon the interpretation of this Article.

Argument  
from the  
Opinion of  
S. Augustine.

I have alluded in my Charge to the fact that the words of the Article cited as S. Augustine's, are not in the treatise as fully as there quoted. The interpolation is that of Venerable Bede, in the eighth century. I dwell upon the fact that such an interpolation, being in consistence with the faith of Bede, who most emphatically taught that "the Holy Body and Precious Blood were offered up" in "sacrifice" on the altar, could not possibly support the Presenters' view.

It is right, however, to say that the interpolation is wholly in accordance with the mind of S. Augustine. It becomes our duty, therefore, from other passages in this great Father, to deduce what he really meant. We must premise that amid the many and conscientious retractations by which in his latter days he corrected any mis-statements even in minute matters in his early teaching, no trace of retraction is to be found on this point. We may therefore arrive at a pretty strong probability as to what he really felt on the subject.

1. The following expressions appear to be in unison with the famous passage quoted in the Article:—

"The sign which shews that one has eaten and drunk is this, if he dwelleth and is dwelt in, if he inhabiteth and is inhabited, if he cleaveth that he be not abandoned."—*Tract. 27, S. John.*

"There are persons who have not only in the Sacrament, but in reality, eaten CHRIST's Body, being placed in that very Body of His, of which the Apostle saith, We being many, are one Bread and one Body.

"He who is in the unity of that Body, in the coherent mass of the Members of CHRIST, of which Body the faithful communicants are wont to receive the Sacrament from the Altar, he is truly to be said to eat the Body of CHRIST, and to drink the blood of CHRIST."—*Civ. D. 21. 25.*

"The wicked are not to be said to eat the Body of CHRIST

because they are not to be accounted among His members, and that CHRIST's words, 'Whoso eateth My Flesh and drinketh My Blood dwelleth in me, and I in him,' show what it is to eat the Body of CHRIST, and to drink His Blood, not as to the Sacrament only, but in truth; that is, to abide in CHRIST, so that CHRIST also should abide in him."—*Ib.* 25. s. f.

Before I proceed to other passages of a different kind, I would observe that these very passages in themselves show, from which point of view S. Augustine is in them considering the subject. The key-note to these passages is his theory of perseverance. Alike as to Baptism and the Holy Eucharist, he often seems to speak as though a gift that was not retained was not really possessed, *i.e.* as if in the sight of GOD any existence of good which was not permanent was actually unreal. It is in short a Christian application of the heathen maxim, "Count no man happy before his end." I need not remind the Court that this is one-sided language, and such as we do not usually employ.

2. This language then must be held in combination with such other Augustinian language as follows :—

On S. Paul's words, "Guilty of the Body," &c., S. Augustine says, "that the Apostle was discoursing on those who, treating the LORD's Body like other food, took it in a negligent and indiscriminating way."—*Trac. S. John*, 62.

"Do so many who, either in hypocrisy eat that Flesh and drink that Blood, or who after they have eaten and drunk become apostate,—do they 'dwell in CHRIST and CHRIST in them?' Yet assuredly there is a certain manner of eating that Flesh, and of drinking that Blood, in which whosoever eateth and drinketh it dwelleth in CHRIST. He then doth not dwell in CHRIST and CHRIST in him who eateth the Flesh and drinketh the Blood of CHRIST in any manner whatever, but only in some certain manner."—*Serm.* 71.

"Any one who unworthily receives the Sacrament of the LORD does not, because he himself is evil, cause it to be evil, nor because he receives not unto salvation, has he received

nothing, for that was no less the Body and Blood of the LORD to those also to whom the Apostle said, 'He that eateth and drinketh unworthily eateth and drinketh damnation to himself.'"—*De Bap.*, c. DON. v. 8.

3. These expressions arrive at their intensity, when they are brought to the crucial point whether the wretched Judas did or did not receive the LORD's Body.

S. Augustine says :—"The LORD allows Judas to receive among the innocent disciples what the faithful know to be OUR RANSOM."—*Ep.* 43.

"Of one Bread hath Peter and Judas received. Peter received unto life, Judas unto death."—*Tract.* 50 on *S. John*.

How shall we reconcile this apparent discrepancy? It is reconciled by S. Augustine himself.

He says the good, together with the bad, eat and drink the Body and Blood of CHRIST, but with a great distinction, for these are clad in the wedding garment, but those have it not. . . . And hereby, although at one and the same feast, these eat Mercy, those Judgment.—*Ad Donat. post Collat.*, c. 27.

In both cases there is a reception of the Body and of the Blood of CHRIST, but there is only a profitable reception to the good, for, as we have seen, S. Augustine uses Real as if it meant beneficial, in conformity with his views on final perseverance. Those who, in the language of the liturgies, keep what they have received, who persevere in the spiritual union of CHRIST's Mystic Body, are said by S. Augustine, "so to partake of CHRIST as to dwell in Him."

To sum up the teaching of S. Augustine, it must ever be borne in mind, in seeking to ascertain his meaning, that he holds, as it were, two inward parts or *res* in the Sacrament :—1st, CHRIST's real but now spiritual Body, which He took of the Blessed Virgin. 2d, His mystical Body, the Church of God's elect, and that all receivers partake of the first, and only worthy receivers of the other.

This will be yet more clearly seen, if we observe the context of that passage from which the Article quotes. Our

author is there speaking of a *res*, of which only worthy communicants partake, and this *res* is, strictly speaking, a permanent inherence in the mystical Body of CHRIST. This mystical aspect of the Holy Communion—which, I need not remind the Court, is so beautifully illustrated in that prayer of our Church which speaks of due receivers of the holy mysteries as very members incorporate in the mystical Body of our LORD, and in its holy fellowship,—was by no means absent from the mind of Fathers like S. Chrysostom and S. Cyril, who would not have agreed with S. Augustine on the question of the decrees of God.

But the Article does not in any way stand committed to S. Augustine's view of predestination. It does not even use his precise language in the very place which it quotes from him. It gives, as I believe, its genuine meaning, but it substitutes words which express that meaning for his own. S. Augustine in that passage says,—“Who dwelleth not in CHRIST, and in whom CHRIST dwelleth not, doth neither eat His Flesh nor drink His Blood, but rather unto judgment to himself, eat and drink the sacrament of so great a thing.” Bede rightly explained S. Augustine's words by adding the word “spiritually,” *i. e.* to the health of his spirit, or, in other words, so as to be “partaker of CHRIST.” As S. Jerome says, “His Blood we drink, and without Him we cannot drink.” Without CHRIST, we cannot be “partakers of CHRIST.” This, which S. Augustine shows to have been his meaning, the framer of our Article directly expresses. Instead of saying that “the wicked cannot eat the Flesh of CHRIST, or drink His Blood,” *i. e.* as S. Augustine himself shows that he meant these words, “cannot *so* eat the Flesh of CHRIST, and drink His Blood, as to be partakers of CHRIST,” the Article at once uses the scriptural phrase, “The wicked are in no wise partakers of Christ.” Plainly, they cannot be. *They* cannot be “partakers of CHRIST,” of whom Holy Scripture uses the awful language, that they are “none of His.” They abide not in CHRIST, nor He in them. They, He says, are “cast forth as a branch and withered.” To be a “partaker of CHRIST,” is the language of S. Paul. Our Article uses S. Paul's language in S. Paul's



meaning. The Presenters can affix no scriptural meaning to that scriptural phrase used by our Article, which shall not express what I have expressed, or which shall express more than I have expressed. They would not themselves, I hope, attempt to maintain that our Article uses the words of Holy Scripture in a non-scriptural sense. I have said that "there can be no beneficial reception to those in a state of sin." The Presenters could not point out any distinction between the statement of the Article, that "the wicked are in no wise partakers of CHRIST," and mine, that "there can be no beneficial reception to those in a state of sin," and so they omit all mention of those words of mine, which occur in the three pages which I wrote on that subject, and out of which they quote. Whatever our bias may be, we dare not affix to words of Holy Scripture used in our Articles any other than their scriptural meaning. The words "partakers of CHRIST," in the Article, must mean the same as "partakers of CHRIST," in Holy Scripture, from which our Article has taken them. But in Holy Scripture, to be "a partaker of CHRIST," is to have a share, so to speak, "in CHRIST, and of CHRIST," to be united with Him, to have a share of the blessedness, the graces, the acceptance, which is in Him and from Him. No paraphrase that I know of expresses the depth of those simple words of Holy Scripture, "partakers of CHRIST." For whatever blessedness flow from Him, what they primarily mean is, share in CHRIST Himself. This the Article denies of the wicked. To those who remain such unto the end, CHRIST tells us that He shall say, "I never knew you." However near they approach to Him, they are none of His, and since by His grace alone we can partake of Himself, they, who have not His grace, cannot "partake of CHRIST,"—can have no share of Him.

I have brought before the notice of the Court, that the framer of the Article altered S. Augustine's words. He brings out S. Augustine's meaning, by changing the concise words which S. Augustine used, and by substituting the scriptural phrase, which, as appears from the other places of S. Augustine, expresses what that Father really meant. And this meaning we must have taken, whether it made for

or against our views. For we are bound to take the words of our Articles in their strict, grammatical, meaning, and we must take a scriptural phrase in its scriptural meaning. But we now happen to know, over and above, that this was the meaning of the framer of the Article.

It appears from Archbishop Parker's Letter to Lord Burleigh, that he alleged S. Augustine's authority in this Article only up to a certain point. Parker wrote: "Sir,—I have considered what your Honour wrote to me this morning concerning S. Augustine's authority in the Article, in the first original agreed upon, and I am still advisedly in mine opinion *concerning so much, wherefore they be alleged in the Article.*" Now, as has been observed, to say that the words of S. Augustine were alleged only "*concerning so much,*" implies that there was some further point for which it might be supposed that they could be alleged. Now, S. Augustine's own words might (though not in their true meaning) have been taken to deny that "those who dwell not in CHRIST, nor CHRIST in them," in any way receive within themselves the Body and Blood of CHRIST. People have so understood them. Archbishop Parker says that the Article stops short of some further point. But there is no further point of which the Article could stop short, but that the wicked in some way receive within themselves the Body and Blood of CHRIST. The words, "are in no ways partakers of CHRIST," exclude all benefit from the reception—any share of CHRIST Himself. There is only one further point for which Parker could say that the Article stopped short of alleging S. Austin, viz., that they received in themselves, though they have no share in them, no benefit from them, the Body and Blood of CHRIST.

I know not whether the Presenters meant to lay emphasis on the close of the Article; "rather to their condemnation do eat and drink the sign or sacrament of so great a thing." But the Homilies say that it is "no vain sign of an *absent* thing." The Article, then, in using S. Augustine's words, does not deny that Presence which S. Augustine believed. Here, again, in every stage of the Presentment, that which meets us everywhere is the affirmation or

denial of the Real Presence. The words, "The sign or sacrament of so great a thing," could have no force at all against what I believe, unless the word be interpolated, which the Homilies deny, "the sign or sacrament of an *absent* thing." But, plainly, in the interpretation of any document, much more in the strictness of a judicial proceeding, we must take words in their strict grammatical sense, and may not interpolate any private opinion of our own, which the words do not carry.

Even supposing that we had no light thrown on the true interpretation of this Article from S. Augustine, from other Fathers, or from the Prayer-Book, it seems to me that its own words, "*but rather to their condemnation,*" are the key to the whole. The Article is antithetical. One member of the antithesis is, "In no wise are they partakers of CHRIST." The other is, "But rather to their condemnation they eat and drink," &c. These two members must be logically opposed. The idea denied in the first must be the opposite to that which is affirmed in the second. But the idea affirmed in the second is that of *condemnation*. Therefore the idea denied in the first must be that of *justification*. Justification, then, must be implied in the partaking of CHRIST; in other words, the partaking of CHRIST means a beneficial reception only.

Once more, I must say, that the objection of the Pre-senters has no weight at all, except by importing into the words of the Article a meaning which they will not bear. The Article does not deny (God forbid!) that we receive orally the Body and Blood of CHRIST; it does not say, that by faith we feed on CHRIST at the Right Hand of God, contemplating Him there. It is speaking of beneficial reception only. It had said, that "to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of CHRIST." It anew states this, "Faith is the mean whereby we beneficially receive it."

Faith the  
mean of Re-  
ceiving and  
Eating.

It becomes me now to say somewhat concerning the allegation that to speak of the inward part as in some sense received by the wicked militates against the expression in

the Twenty-eighth Article, that the mean whereby the Body and Blood of CHRIST is *received* and *eaten* is Faith.

Now, first of all, the Court must recollect that we are bound to the literal and grammatical sense of these words. If that be so, we must not be accused of refining unduly, if we weigh well the exact value of the expressions. What I contend for is, that the words of the Article must, both (1) on account of the literal meaning, and (2) in reference to the context, be confined to the Subjective act of communicating. The passage does not mean that Faith makes the difference between its being the Body of the LORD, and not the Body of the LORD which is received and eaten ; it does not mean that Faith is that which makes the distinction between a real presence and a real absence of the Body of CHRIST, but it means that the condition of reception on the part of the recipient, according to CHRIST's ordinance and the intention of the Church,—that is, for the spiritual good of the said recipient,—is Faith.

Observe the words “received and eaten.” These, in their literal sense, are essentially subjective. They describe what is necessary on the part of the communicants to a *beneficial* partaking, and they mean no more, for we must now compare the words with the preceding clause of the Article. The preceding clause has stated the supernatural and mysterious nature of the whole transaction. The “Body of CHRIST is given, taken, and eaten in the Supper,”—there is the whole action,—after a Heavenly and Spiritual manner, in a way that transcends the senses, in the order of grace and not in the order of nature ; and Bishop Geste, the author, tells us that his own insertion of the word “only” does not militate against the objectivity of the Presence. But when we come to consider the office of Faith in the matter, there is a remarkable omission. It is asserted that the whole action is Heavenly and Spiritual, by avouching that the Body is *given*, *taken*, and *eaten* ; when we speak of Faith it is said merely that it is received and eaten. The word “given” is the differentia between the two statements, and in the word “given” there is bound up the whole question of the reality and objectivity of the Presence.

This view of the real meaning of the Article is supported by the response in the Scottish Communion Office at the awful moment of reception. The communicant is directed to answer to the words of the minister, "Amen." What does this mean? It means what it meant in the ancient Church, from which the custom is derived. In the early Church the earliest words were alone, the Body of CHRIST, the Blood of CHRIST, to which the faithful assented "Amen." The disciple of S. Ambrose gives the interpretation, "So then not idly dost thou say Amen, already thereby confessing in Spirit that thou receivest the Body of CHRIST. The priest sayeth to thee, The Body of CHRIST, and thou sayest Amen, *i.e.* true. What thy tongue confesseth let thy affections retain." —(De Sac. l. iv. c. iv.)

The statement in the Article is in perfect harmony, as I think, with the language of the ancient Church. It would be unnatural if in the glowing language of Liturgies and Fathers the high office of Faith should not be fully recognised.

When in 1661 the words "with faith" were added to the words "draw near" in the English office, (a fact which, by the way, will explain their absence from the Scottish rite, seeing that they were not in the original Scottish Prayer-book of 1636,) the apparent source from which they were taken was the liturgies of Armenia, Jerusalem, S. Chrysostom, and S. Basil. All say, "Approach with the fear of God, and *faith* and love." The love is omitted in the Armenian. What was this but to say to the people, It is by Faith that you will profitably partake of these holy mysteries.

And this again is most emphatically set forth in the Confession of the Eucharistic Faith, which, in various forms, is so prominent in the liturgies of Egypt and Ethiopia. By way of specimen, I may quote from Renaudot. vol. 1, p. 520, the following words:—

*Confession of Faith before Communion.*

"The holy, precious, living, and very Body of our LORD and SAVIOUR JESUS CHRIST, which is given for remission of sins, and life eternal to those who receive it *with faith*. Amen.

"The holy, precious, life-giving, and very Blood of our LORD and SAVIOUR JESUS CHRIST, which is given for remission of sins, and eternal life to those who receive it *with Faith*. Amen.

"This is the Body and Blood of EMMANUEL, in very truth. Amen. I believe, I believe, I believe, henceforth and for evermore. Amen.

"This is the Body and Blood of our LORD and SAVIOUR JESUS CHRIST, which He took of the holy and pure Virgin Mary. . . .

"I believe, I believe, I believe that this Divinity was not divided from His Humanity, no, not for an hour, nor the twinkling of an eye. He gave Himself for us to salvation, remission of sins, and life eternal, to those who receive them (the Body and Blood) *with faith*. I believe, I believe, I believe, henceforth and for ever."

This is only the richest specimen of a class of these confessions. For another taken from the Coptic Liturgy of S. Basil, I may refer to the 2d vol. of Mr. Neale's Introduction to History of the Eastern Church. So also in the Western Church (Muratori Lit. Rom. i. 369). From the Leonine Sacramentary, take the following:—"Adesto quæsumus Domine plebi tuæ; ut quæsumsit *fideliter*, et mente simul et corpore, te protegente, custodiat."

So also S. Gregory:—"Da nobis . . . ut sancta tua . . . semper *fidei* mente sumamus."—Mur. Lit. Rom. ii. 43.

This language of primitive antiquity bears witness to the fact that faith is the appointed instrument for reception of that which (in the sublime words which the ancient liturgy of the west, embodying, as we may believe, the tradition of the Apostles, has not feared to put in juxtaposition with the very words of the divine Consecrator), is emphatically MYSTERIUM FIDEI.

The Venerable Court will forgive me if I dwell upon this point. I do feel most strongly the necessity of the office of Faith in devout reception being ever present in our view. It is indeed *Mysterium Fidei* in ways and senses far beyond what the course of controversies has elicited, or indeed what our mind can ever exhaust. If ever faith have an office in our approaches to God, it is when we kneel before His altar.

In conclusion, I have to allude to the three supplemental charges, *a, b, c*, of depraving generally the doctrine of the XXXIX. Articles and the Formularies of Devotion, by drawing aside the plain and full meaning thereof.

With regard to charges, *a* and *c*, I have at some length gone into the consideration of the Declaration at the end of the Communion Service, and also of the Twenty-eighth Article. I have shown from the history of the former that the belief I contend for was considered and not rejected by those who framed and adopted the said declaration. I have also endeavoured to show, that taking the Article in the plain, grammatical sense, nothing that I have said can be alleged to contradict the meaning, far less to invalidate or to subvert its authority.

I have now to meet the charge, *b*, brought against me from what I have said about the "Gloria in excelsis." Be it observed that it is only a mere *obiter dictum*, not asserted dogmatically, but thrown out for consideration. Speaking of that, and of the attitude of the Priest in communicating, it is said, "They may not have been intended to bear upon the question, but providentially they may have been ruled by God toward that end. It may not be safe to press them too far, but they may go so far as to show that our Church never intended to condemn the adoration of CHRIST in the Sacrament, while she pronounced against the worship of the Sacrament itself." Was ever a charge before founded on such a hesitating suggestion as this? Is it more than a topic suggested for the consideration of the reader? As well might we condemn Johnson (Prop. Oblation in the Holy Eucharist, p. 86, Tracts, vol. iv. 317), where he says, "After all have communicated, it is presumed by the rubric that some of the consecrated 'elements remain,' which the Priest is commanded 'reverently' to 'place' on the table, and after the LORD's Prayer, to say that which in the Scotch Liturgy is placed between the consecration and administration, and I think may properly be called the Prayer of Oblation; in which God is desired mercifully to accept *this our Sacrifice* of Prayer and Thanksgiving; which words, as they may be understood of the whole service, *so they may likewise be referred to the Eucharistic Elements*, part of which, as was observed, are supposed still to remain and stand upon the Table. As, for my part, I cannot but take 'this Sacrifice of Praise and Thanksgiving,' in its most proper sense, in congruity with ancient

liturgies, to denote the symbols of CHRIST's Body and Blood . . . and it is by virtue and in confidence of this Sacrifice, that we proceed to intercede that not only we, but 'the whole Church, may receive remission of sins, and all other benefits of His Passion,' by the merits and death of CHRIST JESUS, and through Faith in His Blood, represented by the consecrated cup."

If Johnson may argue for the pleading Sacrifice from the position of a prayer, why may not I for Adoration?

Moreover, in accordance with this essentially hypothetical character, in which the statement appears, nothing on the subject has been put in any way binding on the clergy or laity. At most it was the expression of my own conclusion, arrived at on grounds confessedly conjectural. It was as if I had said, "Consider in a wide and general way the different influences at work on the English Church at the time, those of the Court and of the Reformers, coupled with what was the known inward mind of the great bulk of the population, and say whether it may not have been that such and such things most likely to have been, were the case."

But, under any circumstances, it must not be supposed that the words "Cruel," or "Stumbling-block" are to be taken in any offensive sense, or as tending to throw disrespect upon the Prayer-Book, for which I entertain a most profound veneration.

The expression is not wanted to the argument of the Charge. Let it be taken for what it is worth.

I have now, I trust, shown to the satisfaction of the Court, that the passages from my Charge, quoted in the Presentment, are neither erroneous in themselves nor repugnant to the formularies of the Church of England, or of the Scottish Episcopal Church. In regard to the manner in which I maintain the opinions referred to, I will speak with the utmost plainness. While I conscientiously believe these opinions, rightly understood, to be true, to be in accordance with Holy Scripture, and the teaching of the ancient Church, and to be in accordance with the formularies of our own Church, I expressly disclaim all right to enforce them on



those subject to my jurisdiction, either directly by ecclesiastical censures, or indirectly by withholding any privileges whatever from those who are opposed to me. I have already shown by my conduct that I ask no more than this. It is not the Respondent, but his Presenters and opponents, who are setting up claims to exclusive authority. He has not separated from those who held different opinions from himself. It was not he who refused to confirm at Arbroath or at Fasque, but a clergyman in the one case, and a layman in the other, who refused to allow those under their care to receive the holy rite at the hands of their Bishop. The Respondent only claims for himself that liberty which he freely allows to others. If it be refused him, it must be on account of the opinions he holds, not of the manner in which he maintains them.

The Respondent may be allowed to remind the Venerable Synod of one consequence which must inevitably follow a penal condemnation of his opinions. From the instant such a sentence is pronounced, the full communion which exists between our Church and the Church of England is at an end. It is an undeniable fact that opinions precisely the same as those of the Respondent are held and taught by many hundreds of English clergymen, some of whom hold high and responsible positions in the Church. No attempt whatever is made to interfere with them in any way on that account; no attempt ever has been made except one, and that failed, to the avowed satisfaction even of those who had no sympathy with the opinions themselves. If, then, a clergyman may be punished in Scotland for what he may freely hold and teach in England, it is clear that, so far at least as the clergy are concerned, different terms of communion practically exist in the two Churches. It is quite needless for the Respondent to point out the fatal consequences of such a state of things.

There is nothing in the peculiar circumstances of our Church which can justify or excuse such a proceeding. Our formularies are the same as those of the English Church, with the exception of our Communion Office of primary authority, and the Confirmation Office used in some

dioceses. There is nothing in the Confirmation Office connected with the disputed points; the Communion Office does directly bear upon them, but it has, till very recently, been admitted by all, that that office, identical, as it has been held to be, with the English office, so far as it gives any colour for seeming to differ in any respect from it, teaches a higher Eucharistic doctrine. It has, indeed, been maintained of late by a few individuals, that opinions identical with or similar to those held by the Respondent, though not irreconcilable with the English office, are repugnant to the teaching of the Scottish office. Nothing but prejudice and party spirit could have led to such an extraordinary assertion. Some of those who have used it, have supplied the best refutation of their own theory, by taking a prominent part in the attempt lately made to subvert that very Scottish office, which, as they maintain, gave so much assistance in repressing Romish errors.

I have now brought to a close what I have to say on the subject for which I stand accused by the Presenters. I have not spoken so fully as I might have done,—for this would have involved writing a book, not a defence. Defences of old, even on a portion of the subjects on which I am accused, occupied volumes. I have deferred, if need be, much which I could have said to remove objections which have been made to authorities which I have alleged. I am acquainted with those objections, and with the answers which remove them, and shall, if need be hereafter, enter into them. But I thought that such defence now would be wearisome, and might perhaps take off the attention of the Court from the main points at issue. Any how, I feared that it might make the defence intricate. I have now, less fully than I might have done,—less fully, perhaps, than the belief for which I stand accused required—given some heads of my defence.

And now, in conclusion, let me say, that, in my conscience before God, I take every expression in every formulary of our Church, in its true, literal, and grammatical meaning. The positive statements from the formularies, which the

Presenters accuse me of contradicting or depraving, are, as I have said before, my hope before God, and the stay of my spiritual being. Other hope of salvation have I none, than in that One Oblation of CHRIST offered on the Cross—"That offering of CHRIST once made is that perfect Redemption, Propitiation, Satisfaction, for all the sins of the whole world, original and actual, and there is none other satisfaction for sin, but that alone." I bless my God that He "did give His only SON JESUS CHRIST to suffer death upon the Cross for our redemption, who (by His one Oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This is my only hope in life, my only stay in the thought of death. I bless our LORD JESUS CHRIST that He "did institute, and in His holy gospel command us to continue a perpetual Memorial of that His precious death and sacrifice until His coming again." I would even express my agreement with the positive language of the Presenters. Our blessed LORD said in that awful hour—"It is finished." The Presenters then, so far, use Scriptural language, when they speak of the oneness of the Oblation of CHRIST *finished* on the Cross, and "of the perfect Propitiation which He once thus made." This was the teaching of the Charge which they impugn. That one Oblation of Himself once made, I believe that He, our Great High Priest, continually pleads and presents before the FATHER in Heaven, and gains from the FATHER countless mercies for us, one by one. I believe, also, that in "instituting that perpetual memorial" of that His precious Death and Sacrifice which He "commanded us to continue until His coming again," He intended us to plead, in our degree, that Death and Sacrifice which He pleads in Heaven; that, in order that we should do this the more prevailingly, as well as for our closer union with Himself, He causeth His own Body and Blood to be, not in any physical and carnal way, but hyperphysically, sacramentally, really, divinely present, for us to plead to His FATHER, for us to receive in ourselves, and, in S. Clement's words, "to lay up our SAVIOUR in our breasts." But I do not believe, that in giving us that pre-

cious Body and Blood to plead or to receive, He gives us any short or compendious way of salvation. I believe that by that pleading we may obtain for ourselves and for others Grace from God, which, if they or we use, they or we may become acceptable to God, but I do not believe that that or any thing avails to man, unless man himself accepts and uses the Grace which God bestows.

And so, negatively also, I deny in the strict, simple, grammatical meaning of the words, all that I can, by any use of the reason which God has given me, understand our formularies to deny. The difference between the Presenters and myself is that they, I fear, do not believe what I with my whole heart believe—that real, supernatural Presence of the Body and Blood of CHRIST, yea of CHRIST Himself, my LORD and my GOD, in that Holy Sacrament. *That* I dare not deny, lest in that great Day He, my LORD and my GOD, should deny me. I do not judge others. I have not attempted to force upon others this my belief, dearer though it is to me than my life itself. I only hope and pray that if “any be otherwise minded, God will reveal to him this also.” I call God to witness, that what I have said has not been said in the spirit of controversy. Loving peace, I wrote with a view to peace. But this belief underlies every question for which the Presenters have brought me before this Court. This is the hope for which I am this day called in question. This I believe to have been taught by our LORD JESUS, when He said, “This is My Body;” not that I believe that the elements cease to *be* in their very natural substances, the veils of His unseen Presence; not that I believe in any Corporal or Carnal Presence of His Natural Body and Blood, but that, in that divine way proper to a Sacrament, He, by His Omnipotency, causeth His Body and Blood to be present there. This I believe, that He, the Truth, taught. This I believe S. Paul taught by inspiration of His Spirit. This I believe the universal Church to have received. This I believe that all to whom our Church in the Homilies taught us to look, as witnesses of the primitive faith, witnessed. This I believe, that those general councils to which she appeals, as received by all men, confessed,

either directly in words, as the Council of Nice, or indirectly, as those other four Councils, by acknowledging the writing of S. Cyril, which formally taught it. This I believe, that the Church in which God placed me first as a member of CHRIST and of His Holy Catholic Church, and since, unworthy as I am, as a Bishop, believes and teaches. This chief means of union with Himself, my SAVIOUR and my God, is, I believe, one chief portion of her inheritance. Him, I hope, in my last hour thus to receive. This belief, if I were to cease to confess, may my tongue cleave to the roof of my mouth, yea, if I prefer it not above my chief joy. *Credidi propter quod loquutus sum.* "I believed, and therefore have I spoken."

## APPENDIX.

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IN the hurry of preparing my Defence, for which only three months were allowed to one overburdened with pastoral duties, much necessarily was left incomplete, notwithstanding the kind assistance which I received. I specially regret not being able to supply the Patristic Argument for the Reception by the Wicked; but it may be seen worked out in the learned work of Dr. Pusey on the Real Presence, part ii., pp. 262—292, where the passages alleged to the contrary are also considered. There are, however, certain points which seem so important to the present controversy, that it has been deemed right to add them in an Appendix.

### I.

#### SUPPLEMENTARY REMARKS ON THE EVIDENCE RESULTING FROM THE HISTORY OF S. GORGONIA, AS RELATED BY HER BROTHER, S. GREGORY NAZIANZEN.

It appears from the history, that S. Gorgonia recovered her health in immediate connexion with the reception of the Holy Eucharist. S. Chrysostom speaks, as a matter of fact, of the cure of bodily diseases, through its reception; and that, with allusion to the woman who touched the hem of our LORD's garment, to which S. Gregory also alludes:—

“Let us also then touch the hem of His garment, or rather, if we be willing, we have Him entire. For indeed His Body is set before us now; not His garment only, but even His Body; not for us to touch It only, but also to eat, and be filled. *Let us now then draw near with faith, every one that hath an infirmity.* For if they that touched the hem of His

S. Chrys.  
Hom. 50 in  
S. Matt. n.  
3.

garment drew from Him so much virtue, how much more they that possess Him entire?"

S. Gregory's account then is, that S. Gorgonia was ill of an unwonted and utterly strange disease, which no physicians, with very careful consideration, alone and in consultation, could reach, for which her parents' prayers, and those of the whole people, praying for her well-being, as for their own, were offered in vain.

"What, then," asks S. Gregory, "did that great and most noble soul do? For herein is the most unspeakable marvel. Despairing of all besides, she betakes herself to the Physician of all, and, having waited for the dead of night, her disease giving way a little, she falls in faith before the altar, and calling upon Him Who is honoured thereon, with a great cry, and by every Name, and calling to His Remembrance all His mighty works at any time (for she was instructed 'in things old and new') at last, unabashed with a holy and noble shamelessness, she imitates her who staunched her issue of blood with the hem of CHRIST's garment. And what does she? Leaning her head against the altar with as loud a cry, and bedewing it with rich tears (as one of old bedewed the feet of CHRIST,) and declaring that she would not desist till she obtained a healing; then anointing her whole body with this remedy which (streamed) from her [her tears,] and mingling with her tears whatever of the anti-types of the Precious Body or Blood her hand treasured (wonderful!) she departed straightway, feeling health, light in body and soul and mind, having, as the reward of hope, received what she hoped for, and with strong health of soul having recovered that of body also. Great is this, but true. Believe this, all ye, both sick and whole; the whole, that ye may retain health, the sick, that ye may recover it. That the relation is no boast is plain, in that, having kept silence when she was alive, I now (at her funeral) reveal it. And not even thus would I have published it, ye well know, did not a fear come over me, of hiding so great a miracle from believers and unbelievers now and hereafter."

Orat. viii. c.  
18, p. 229.

There is absolutely not one word in the whole context, which implies that S. Gorgonia acted, as one could not have acted, who believed in the Real Presence of our LORD's Precious Body and Blood. S. Gorgonia betakes herself to the "Physician of all," by going to His Altar, "falling down in faith before it, and praying Him Who is worshipped thereon." Then she leans her head against the Altar, bedews her own body with the copious tears which she shed, [observe the words—they are not τῇ παρ' ἐαυτῇ φαρμάκῳ, but τῇ παρ' ἐαυτῆς φαρμάκῳ τοῦ τῷ—"this remedy," of which S. Gregory had spoken, and *that*, not one which she had *by* her, but "which came *from* her." Tears prevail with God, and so

S. Gregory likens the tears, which from their abundance *bathed* her (as we should say), to a healing remedy poured over her suffering body.] She bedewed also with those same tears the Antitypes of the Precious Body and Blood Which her hand treasured. This S. Gregory likens to the act of the woman who obtained healing by touching the hem of CHRIST's garment. The "Antitypes," as he calls them, i. e., as the Fathers always mean by the word, "the outward part of the Sacrament," correspond to the hem of the garment which veiled our LORD. But unless there had been some touch to correspond to the touch of that which veiled CHRIST when in the flesh, there had been no force in the comparison. Again, on the belief of the Real Presence, her "mingling with her tears those Antitypes which she held," bears a relation to *her* act, who "bedewed the Feet of CHRIST." She bedewed what was, sacramentally, His Body, the outward symbol, under which was the Body of CHRIST. S. Gregory compares each act with each. If we suppose him, (of which there is full evidence) to have believed the Real Presence, the comparisons have a beautiful correspondence; if not, they are unmeaning. Again, since S. Gorgonia took in her hand "the antitypes of the Precious Body and Blood," it is quite certain that they must have been reserved on the Altar (as they were so commonly for the sick.) It appears indeed, from the history of Satyrus, S. Ambrose's brother, that people were allowed at this time to take with them the Sacrament in one kind. No one ever thought, or was allowed, to carry away what might readily be spilled, or, since water was always mingled with it, would, in those countries, soon be spoiled. S. Gorgonia, then, could not have brought with her those ἀντίτυπα (as Peter Martyr would have it. Respons. ad Gardiner), but must have found them upon the altar. Look back then to the language of S. Chrysostom, which I have adduced, so common as to be, almost if not altogether, theological terms, ὅταν ἴδῃς τὸν Κύριον τεθυμένον καὶ κείμενον, καὶ γὰρ καὶ ἐνταῦθα κέλεται τὸ σῶμα τὸ δεσποτικόν, κείμενον τὸν Χριστὸν ὕρῳ ἐπὶ τῆς φάτνης, remember especially τοῦτο τὸ σῶμα καὶ ἐπὶ φάτνης κείμενον ἠδέσθησαν μάγοι, ἐκείνοι καὶ ἐπὶ φάτνης ἰδόντες, μετὰ πολλῆς τῆς φρίκης προσήσαν· σὺ δὲ οὐκ ἐν φάτνῃ ὄρας, ἀλλ' ἐν θυσιαστηρίῳ: remember also what was assuredly no mere Latin faith, "Quid est altare, nisi sedes et corporis et sanguinis Christi?" "Quid vos offenderat Christus, cujus illic [on the altar] per certa momenta corpus et sanguis habitabat? Illic [on the altar] ubi corpus Christi habitabat:" and think whether the simplest rendering is not also the truest; think, whether that

De excessu  
Satyri fra-  
tris, n. 43,  
46. T. ii. p.  
1125, 1126.

C. Don. vi. 1.



construction which, but for its doctrinal meaning, no one could hesitate to adopt, is not that which S. Gregory meant, and whether τὸν ἐπ' αὐτῷ τιμώμενον ἀνακαλομένη do not really mean, "calling upon Him Who is honoured upon it," being, under those veils, sacramentally present. These words, you will observe, are S. Gregory's. He is describing and praising his departed sister's *act*, and recording it for posterity. But the *words*, in which he describes it, are his. He speaks, in a way which communicants would well understand, of "Him Who is honoured on the Altar," Him Who is habitually honoured there, not by Gorgonia only, but by all.

Observe that the word in the original is τιμώμενον, "*honoured*." Since He Who is spoken of, is GOD-MAN, whichever term of honour is used, each and all can have but one meaning, the Supreme Adoration of the creature to his Creator and his GOD.

Peter Martyr, as if he mistrusted his cause, begins by a general protest, of which in the margin he gives the summary; Non statim quibusdam patrum dictis credendum esse. Then he observes that S. Gregory does not *here* call the Sacrament of the Eucharist simply and absolutely the Body and Blood of CHRIST, but their ἀντίτυπα. Then, he says, "it appears from this that they were not conserved (*asservata*) in the altar, but rather carried about in a garment or napkin." This, as I said, is plainly contrary to history, nor is there a vestige of it in this whole account, nor has it the remotest connection with the name ἀντίτυπα, which is so commonly used for the outward part of the Sacrament. "Lastly," he says, "it is plain that Gorgonia adored, not the Eucharist, but CHRIST." This is of course true; but to make the words τὸν ἐπ' αὐτῷ τιμώμενον mean that CHRIST was venerated *in altari*, (so he translates it,) because altars were dedicated to GOD and CHRIST, is, I believe, to invent a new Greek idiom. Then he says, that the altar signified CHRIST; that Gorgonia, *salva ejus fratriſque Gregorii pace*, was muliercula in Christi religione non satis instructa, (S. Gregory says exactly the contrary: "she was instructed in things old and new,") quæ altari opus esse crediderit, ut preces suæ a Domino audirentur (which prayers of hers, however, were miraculously heard, when all other prayers and means had failed;) and that S. Gregory, as an orator, adorned his sister's deed. Yet after all, Peter Martyr makes S. Gregory's meaning very nearly what I have said, that the touching of the altar (rather the ἀντίτυπα) corresponded to the touching of the hem of CHRIST's garment, and the moistening those ἀντίτυπα with her tears was like

washing the Feet of CHRIST. "Who," he says, "would not see here rhetorical amplification, ut quæ exhibita sunt symbolis ea dicantur ipsi facta Christo?" In these last words, the whole construction which I have contended for, is admitted. The only question is, whether CHRIST was present or absent?

## II.

ON THE AUTHORITY FOR VIRTUALISM, ALLEGED FROM  
S. EPIPHANIUS AND S. CYRIL OF ALEXANDRIA.

THOSE who maintain a real absence of the Body and Blood of CHRIST, have alleged a passage from S. Cyril of Alexandria, and one from S. Epiphanius, as though those Fathers, in despite of what they say elsewhere, really thought that there was nothing but a "virtue" or "power" or *ἐνέργεια* from the absent Body of CHRIST. Now when a copious writer like S. Cyril asserts explicitly again and again, that "we receive the Proper Body of Him Who hath life in Himself," "Who is Life, the Only-Begotten," or (as I have quoted him, Defence, p. 193,) that "we receive CHRIST in our hands," or, as a reason for the validity of the reserved Eucharist on a following day, that "CHRIST is not altered, nor shall His holy Body be changed," it is trifling to allege a passage in which he speaks of CHRIST "transferring the *elements into the efficacy* of His own Flesh," as though this proved that S. Cyril believed that we have in the Holy Eucharist nothing but some efficacy from His Body absent in heaven. S. Cyril's words are "transfers *them*" *πρόκειμενα*. The passage may show that S. Cyril did not believe in Transubstantiation, and Aquinas by substituting "veritatem" for "efficaciam," shows that the words do not express the Western doctrine in his own time. But, relating as the whole expression does to the elements, it is absolutely irrelevant to the object for which it is alleged. It relates to the *outward*, not to the *inward*, part of the Sacrament. S. Cyril says:—

"He<sup>1</sup> [CHRIST] must needs be in us through the HOLY GHOST after a Divine sort; and also be mingled, as it were, with our bodies, through His Holy Flesh and His Precious Blood; Which we have also received for a Life-giving blessing, as in bread and wine; for, in order that we should not be horrified, seeing flesh and blood set out on the

<sup>1</sup> On S. Luc. xxii. in Mai, Auctt. Class. x. 371-5.

holy tables of our churches, GOD, condescending to our infirmities, *sendeth<sup>1</sup> forth a power of life into the elements and transfers them into the efficacy of His own Flesh*; that we might have them for life-giving participation, and that the Body of life might be found in us a life-giving seed. And doubt not that is true, since He clearly saith; 'This is My Body,' and 'This is My Blood;' but rather receive in faith the Word of the SAVIOUR; for being Truth, He doth not lie."

S. Cyril says, in this very passage, that in the Holy Eucharist we receive the holy Flesh and precious Blood of CHRIST; and in order that we may have this without seeing "flesh and blood set on the tables of our Churches, GOD," he says, "sends a power of life into the elements, (very probably he means by the operation of the HOLY GHOST,) *and transfers* them into the efficacy of His own Flesh."

This obviously falls short of Transubstantiation. But how the words "transfers them [the elements] into the efficacy of His own Flesh," are to mean "enables them to have the same qualities and effects," or how mere bread and wine can have the same qualities and effects as the Body and Blood of CHRIST, if that Body and Blood are absent in heaven; or how this is consistent with S. Cyril's strong inculcation of our LORD's words, "This is My Body, This is My Blood," in this same context, I cannot imagine. "Doubt not," he says, "that this is true, since He clearly saith, 'This is My Body,' and being Truth, He cannot lie." S. Cyril enforces on our faith, by this strong appeal, our LORD's words, This is My Body, This is My Blood. He says in this same context, that GOD "sendeth forth a power of life into the things which lie there in open view," on the altar, "and transfers them into the efficacy of His own Flesh." Do the objectors believe that; on the invocation of GOD the HOLY GHOST, He descends and dwells substantially in the elements? Do they by "this power of life inserted in the visible things," think that S. Cyril means the actual presence of GOD the HOLY GHOST? And would they substitute "a substantial presence of GOD the HOLY GHOST," for a "substantial, true, essential presence of the Body and Blood of CHRIST?" This would be a new theology. But short of this, they can give no intelligible sense to these words, which they would make the key to all the rest of S. Cyril, nay, of all the Fathers, or of the simple Christians of old, as though when they spoke *uno ore* of "the Body of CHRIST," they meant, not

<sup>1</sup> ἐνίησι τοῖς προκειμένοις δύναμιν ζωῆς καὶ μεθίστησιν αὐτὰ πρὸς ἐνέργειαν τῆς αὐτοῦ σαρκός.

what they said, but some influence or virtue from His Body, that Body being as far from them, as heaven is from our earth.

The passage of S. Epiphanius has not even a semblance of supporting the theory of a virtual presence and real absence of the Body and Blood of CHRIST. Nay, although he writes with probably purposed obscurity, he explicitly denies the virtualistic theory. For I suppose that this would be adequately expressed by the words "bread may be δύναμις or might to us," but that is just what he denies. His words are:—

"The<sup>1</sup> might of the bread and the force of the water being here strengthened in CHRIST, that not bread may be might to us, but that there may be a might of Bread. And the Bread indeed is food; but the might *in* it, is for giving of life. And not that the water should alone cleanse us, but that in the force of water, through faith, and operation and hope, and accomplishment of the mysteries, and the naming of the Consecration, it might be to us to the perfecting of salvation."

S. Epiphanius speaks of the bread remaining as our food, just as he speaks of the water of Baptism as remaining. But he speaks of "the might" as residing *in* the Bread in a way in which he does not speak of it, as residing in the water of Baptism. He does not speak explicitly what that might is. He spoke to those who would understand him. But he distinguishes "the might" from "the Bread." He does not speak of it simply as a power with which the bread was endued (which is the virtualistic theory), but of a life-giving "might *in* the bread."

### III.

#### VINDICATION OF BP. ANDREWES AGAINST THE INCONSISTENCY IMPUTED TO HIM.

I SAID in p. 148 that I might have to advert to the charge of inconsistency brought against that great Divine, Bishop Andrewes, whose words I quoted there in English, and p. 207 in Latin.

I would first draw attention to the original statement. Observe what he excepts against, what he accepts, of Bellarmine's statement. He excepts against Bellarmine's claiming worship for the Sacrament, as if it were the same with "Christus in Sacramento." He then states, *Who* is to be worshipped, and *what* is not to be worshipped. He accepts the one-half of Bellarmine's statement.

<sup>1</sup> Expos. Fid. c. 16 init. i. 1098.

He rejects the word "Sacramentum," and accepts the words, "Christus in Sacramento." He rejects the worship of the Sacramentum, i.e., the "pars terrena" of S. Irenæus, the "pars visibilis" of S. Augustine. He accepts the words, "Christus in Sacramento." Now, manifestly, it would not have been consistent with common honesty to have taken one part of an opponent's statement while he rejected another, unless he had accepted what he accepted, in the same sense in which his opponent used it. It would have been a jugglery of words, for using which, in any civil contract, a man would have been branded with dishonesty, but he would have been held to his contract in the plain meaning of the words. God forbid, that we should account that one who is spoken of as a "Saint in his closet," should be thought to have done so. Observe, how devoutly he enunciates the truth which he believes, while retaining so far the words of Bellarmine. "*Immo Christus Ipse, Sacramenti Res, in et cum Sacramento, extra et sine Sacramento, ubi ubi est, adorandus est.*" And then he accepts the statements of the three Fathers, quoted by Bellarmine, with the single substitution in the quotation from S. Gregory, "*non id sed eum;*" not "The Sacrament," but "CHRIST."

It has been suggested, indeed, in reference to the passage quoted from S. Ambrose, that Bishop Andrewes might, under the words "in mysteriis," have understood "in the use of the mysteries." On this I have spoken in considering the quotation from S. Ambrose. But Bishop Andrewes cannot have meant this by his own "in Sacramento." First, as I said, because he is adopting Bellarmine's language up to a certain point: secondly, because he further adds to the language, not only by the words, *Christus, res Sacramenti*, but by those, "*cum Sacramento.*" The whole question was, "*de Adoratione Sacramenti.*" Now no one doubts what was understood by the "Sacrament" which was adored. It was That which was consecrated. Bellarmine said, "i.e., *Christus in Sacramento.*" Bishop Andrewes denies the *id est*, and then affirms the "*Christus in et cum Sacramento.*" Now this addition, "*et cum,*" could have no force, unless by the "Sacramentum," he had meant, as he explains it, the "*pars visibilis et terrena.*" For, "in the celebration of the Mysteries," could only be opposed to "out of them." But, "out of the Mysteries," Bishop Andrewes expresses by "*extra et sine Sacramento.*" He does not then mean this, by "*cum.*" There remains only, that, taking *Sacramentum* of the visible part of the Sacrament, he used the word "*cum*" to exclude all idea of local confinement. He would say that "CHRIST is present" not

only "in the Sacrament," i.e., under its Sacramental veils, but "with it," i.e., not confined within it; He Who is the Priest as well as the Sacrifice.

Bishop Andrewes then, as any ordinary man would understand him, as all Europe could not help understanding him, rejected, as our Article does, the adoration of the "Sacrament," but affirms that Adoration is due to CHRIST in the Sacrament. All Europe must have understood him to mean to accept so much of Bellarmine's statement, *Christus in Sacramento*, in the sense in which Bellarmine used the word *Sacramentum*.

The occasion, on which Bishop Andrewes so taught, was no common one. He was standing forth in defence of a theological treatise, which bore the name of his sovereign, in the face of all Europe. His sovereign had been attacked by the ablest controversialist on the Roman side in his own day, and perhaps until now, one high in position, Cardinal Bellarmine. Bishop Andrewes put forth the defence, as a Bishop of the English Church, and as an exponent of her faith to Europe. The thing was not done in a corner. It was far more conspicuous than a Charge to his Clergy could have been. The eyes of Europe were on the controversy, and Bishop Andrewes wrote his answer in the language used by every Theologian of Europe. Yet no one disclaimed the Bishop's teaching; not a voice was raised in censure of it; and Bishop Andrewes, respected by all, having been made Bishop of Ely, the year before this publication, was, eight years afterwards, on the vacancy of the see of Winchester, advanced to that more eminent see.

In answer to this, it has been alleged that, at some later period, but not at the least within ten years, that great Bishop changed his mind. Had this been ever so true, it would not have affected the question. The fact would still remain, that Bishop Andrewes put forth this statement thus publicly, that no one reclaimed against it, that it never was visited with any censure, but that the Author was held in general admiration, and was, with the consent of the Church, advanced to a more important see. That same belief the Church supposed him to retain all his life long. For the work, which is supposed to express a different belief, was posthumous. It could not have been written until more than ten years after the former, since Cardinal Perron's reply, of which he, Bishop Andrewes, answered the 18th Chapter, did not appear until ten years afterwards, A.D. 1620. Bishop Andrewes died six years later; and the answer was published in 1629, three years after his departure.

During his life, then, there was no ground to imagine any such change. Nor have we any reason to suspect it now. What Bishop Andrewes denies in his answer to Cardinal Perron, he had denied in his answer to Cardinal Bellarmine. The only authority which those two writers quoted in common, he answers in exactly the same way, in his later, as in his earlier work. In his answer to Bellarmine he had distinguished between what the Cardinal had identified, "the Sacrament" [i.e., the outward visible part] and "CHRIST in the Sacrament."

Cardinal Perron, although in the form of his statement, varying from Bellarmine, maintained the same, the worship of the *Eucharistic*, i. e., of the outward part, as containing the inward. As Bishop Andrewes had denied the worship of the "Sacramentum," in answer to Bellarmine, so he denied the worship of the "Eucharistic," in answer to Perron. As he had acknowledged the "worship of the Flesh of CHRIST in the Mysteries," to Bellarmine, so he does still to Perron. Cardinal Perron's statement was, that "the Catholic Church of the time of S. Augustine, and of the four first Councils," "adored the Eucharist not with thoughts only and internal devotions, but with gestures and outward adoration, as containing actually, really, and substantially, the true and proper Body of CHRIST." *Cardinal Perron does not maintain a worship of CHRIST in the gifts, but of the gifts or the outward part, on account of the Presence of CHRIST.* And in support of this he refers to, but does not explain, "S. Cyril of Jerusalem, S. Chrysostom, S. Augustine, Theodoret, and others." Of these passages, S. Augustine alone had been alleged by Bellarmine; and him, as I said, Bishop Andrewes explains in the same way as before. He had said, in answer to Bellarmine, "Nor do we eat the flesh, unless we have worshipped, saith Augustine. And yet we in no wise worship the Sacrament." In his answer to Perron, he says, "Upon the 98th Psalm these words are, which (I dare say,) he means, *Nemo autem carnem illam manducat, nisi prius adoraverit*, which, I trust no Christian man will ever refuse to do, that is, to adore the Flesh of CHRIST." He sums up this subject as he did before, that no adoration is to be paid to the symbols.

In answer to the allegation of the passage of Theodoret, he says, "This place serves the Cardinal's purpose worst of all. For therein Theodoret affirms, that the sacramental symbols, after the consecration, go not from their own nature, but abide in their former substance, shape and kind. And he gains nothing by it; for *προσκυνείται*, in the Cardinal's sense, may be taken pour vene-

rer, (that is, to honour and reverence,) and is to be taken in that sense, and cannot, here, be taken in any other. For the *symbols so abiding*, it is easily known, no *divine adoration* can be used to them, nor any other than hath been said;" (p. 17, ed. Anglo-Cath.) Bishop Andrewes, believing Theodoret to speak of the outward symbols, consistently, and, on that view, rightly maintained that *προσκυνεῖται* must be understood in a lower sense.

Bishop Andrewes nowhere, in this answer, retracts what he had said of the worship of CHRIST in the Sacrament. But he was far too holy and truthful a man, not to have retracted his statement, had he ceased to believe in it. As for that which has been alleged, that he speaks of the Cardinal's terms, *sous les espèces* or *dans les espèces sacramentales*, as not dreamt of in S. Augustine's time, or many hundred years after, it is plain that he took the Cardinal's terms in the sense in which the Cardinal used them, of accidents, of which the substance was gone. In contrasting S. Augustine's belief with that of the Cardinal, it is also plain *from the context*, that Bishop Andrewes is opposing a Presence of CHRIST's Body after a spiritual manner, to a carnal presence, just as S. Augustine himself did. Bishop Andrewes' words are: "Lest any might mistake it with the Cardinal with a wrong '*croyoit, comme contenant le vray et propre corps de CHRIST,*' S. Augustine is careful to warn his audience that the word *manducat*, there, is to be spiritually understood; and he bringeth in CHRIST thus speaking, *Non hoc corpus, quod videtis, manducaturi estis, et bibaturi illum sanguinem, quem fusuri sunt, qui me crucifigent. Sacramentum aliquod vobis commendavi; spiritaliter intellectum vivificabit vos. Etsi necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi*, which shows that S. Augustine was not of the Cardinal's *Croyoit*, touching the Sacrament." Now from the context, it is clear that both S. Augustine and Bishop Andrewes, (for it is questioned as to both alike,) meant to use the word "*spiritaliter*" as opposed to carnaliter, not to *re vera*, or *actualiter*.

S. Augustine who so often says, "the Blood, which in their phrenzy they shed, believing they drank," could not mean to deny, what he so often affirmed. He is plainly contrasting the Body and Blood with all their physical properties, (as our LORD's Body was on earth,) with the Sacrament. "Understand spiritually, what I have said. Ye will not have to eat this Body which ye see, or to drink the Blood which they who will crucify Me will shed. I have commended to you a Sacrament; spiritually under-



stood, it will quicken you. Although it must needs be visibly celebrated, yet it must be invisibly understood."

S. Augustine is speaking of the gross notions of those disciples, who murmured at our LORD's "saying" as "hard;" and the "spiritually" stands contrasted with the low carnal conceptions, such as those had, who thought that our LORD was speaking of His Flesh and Blood, such as it was visibly before them. Cardinal Perron had given occasion to Bishop Andrewes to think his own conception also carnal, in that he had adduced Zwingli's statement, that in S. Augustine's time "*l'opinion de la chair corporelle avoit pris le dessus.*" Zwingli's statement, which Perron thus adopted as an admission, and as stating his own belief, was "*invaluerat opinio de carne corporea.*" The whole previous section in Bishop Andrewes turns on the "*carnal presence.*" He says of Zwingli, "To avoid *est*, in the Church of Rome's sense, he fell to be all for *significat*, and nothing for *est* at all. And whatsoever went further than *significat*, he took to savour of the *carnal presence.* For which if the Cardinal mislike him, so do we." Bishop Andrewes then, in this place also, while he rejected "*the est in the Church of Rome's sense,*" i. e. Transubstantiation, declares that the Church of England, equally with the Cardinal, disliked Zwingli's interpretation, that "*Hoc est Corpus meum,*" meant no more than "*Hoc significat Corpus meum.*" Bishop Andrewes quotes S. Augustine, as "*against the carnal presence;*" and as Perron had identified his doctrine, not with the Presence of the LORD's Flesh, but of the "*chair corporelle,*" it is plain that, when he adduced S. Augustine's "*spiritually*" against the Cardinal, he does so not against his belief in the Real Presence, but against the belief of a "*chair corporelle,*" which, I suppose, is just what the Church of England rejects under the terms of the Declaration appended to the Communion Service.

Bishop Andrewes, I readily admit, does not explain the passages of S. Cyril, S. Chrysostom, and Theodoret, as I have; but those of S. Ambrose, S. Augustine, and S. Gregory, which he had before accepted, are not disputed in this posthumous work of Bishop Andrewes; and these *directly* attest the practice of the whole Church about the time of the second General Council; morally, they are evidences of a much older practice of Eucharistic Adoration, since a practice so universal, existing without remark, on question, or dispute, could not have been of any recent date.



